OUR FRIENDS IN HEAVEN.

OUR FRIENDS IN HEAVEN;

OR,

THE MUTUAL RECOGNITION OF THE REDEEMED IN GLORY DEMONSTRATED.

BY

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Non amittuntur sed præmittuntur.—SENECA.

Fifteenth Edition.

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
1873.

TO

The Memory

OF HIS BELOVED FRIEND,

THE LATE

REV. HENRY JACKSON DOBBIN, D.D.,

BALLYMENA,

IN THE SURE AND CHEERING HOPE THAT THE

FELLOWSHIP THEY ENJOYED ON EARTH WILL YET BE RENEWED,

AND

FOR EVER PERPETUATED IN THE HEAVENLY WORLD,

THIS TREATISE IS DEDICATED

BY

The Author.

Jesus saith, "Thy brother shall rise again."—JOHN xi. 23.

PREFACE TO THE FIRST EDITION.

THIS is a book for those whose friends, though once on earth, have now "passed into the heavens." The subject of which it treats must ever prove intensely interesting, so long as death continues to desolate our hearts and homes. It is, therefore, rather strange that the doctrine of mutual recognition in the world to come, which commends itself so much to the tenderest feelings of our nature, and which appeals so entirely to the Scriptures for support, should not have had the evidence in its favour developed long ago. Some, indeed—not aware of the virulent opposition it has encountered from certain sceptical writers—have thought the discussion of it almost unnecessary, being more willing to rejoice in the consolation it affords than to examine the foundation on which it rests. The uncertainty, however,

prevailing in some minds, and the positive infidelity existing in others, with regard to it, have rendered it necessary that the whole subject should undergo a thorough investigation, and that the evidence in its favour should be so fully exhibited as to place the doctrine henceforth amongst the established verities of the Christian faith.

That this has been successfully accomplished in the following treatise the Author is not so presumptuous as to aver. He has, however, endeavoured to present to his readers the testimony of the Scriptures, with regard to the doctrine in question, more fully than he believes has yet been done. Several works of varied excellence have already appeared on the same subject, but their esteemed authors seem to have applied themselves to the establishment of the truth by general reasonings, rather than by a full exposition of "what saith the Lord" regarding it. The Author of the present work has attempted to supply this "lack of service"—with what success it must be left to others to determine. In his exhibition of evidence, he has examined *consecutively* the various portions of revelation which bear upon the point, having followed in this particular—so far as the nature of his work permitted—the

method adopted by Dr Pye Smith in his "Testimony to the Messiah."

The exposition of his principal subject has led the Author to discuss, more or less fully, several collateral questions of an interesting and important kind. Amongst these he would especially refer to *the Resurrection Body*, (see Part II. chap. i.) as a topic on which much popular ignorance and error prevail, and which he has endeavoured to exhibit in its true and Scriptural character.

Should it be found that the attempt here made to establish the doctrine of mutual recognition amongst the redeemed in glory has been in any measure successful, the Author must attribute such success, not so much to any peculiar fitness he naturally possessed for the exposition of the subject, as to the afflictive dispensations through which he has passed. Having, in the providence of God, been subjected to successive and severe bereavements both of kindred and friends, and having thus had the roots of his affections cut deeper than most others, he was driven in the depths of his desolation to examine the matter more thoroughly than he would, in all probability, ever otherwise have done. To the inspired volume

—the source of all saving truth, and fountain of all satisfying consolation, he repaired, and having had its wells of living water opened up to him by the Great Comforter Himself, he desires to lead the fainting and tried believer to those same streams of blessed consolation by which his own soul was so abundantly strengthened and refreshed.

Imploring, then, the Divine blessing on his book, the writer presents it to THE BEREAVED IN ISRAEL, as the fruit, he trusts, of not altogether unsanctified affliction. Should its readers derive aught of the comfort from its perusal which its Author has experienced in its preparation, he will be abundantly satisfied. AND TO GOD BE ALL THE PRAISE.

COMBER MANSE, *October* 1854.

NOTE TO THE THIRTEENTH EDITION.

THIS work having passed through twelve large Editions, it has been found necessary to recast the stereotype plates. The Publisher has availed himself of this circumstance to issue the book at a reduction of nearly one-fourth in the price, in order to increase its usefulness by a still more extended circulation. The Author has not found it necessary to make any alterations of importance. He has been greatly cheered by the accounts he has received from nearly all sections of the Church, of the acceptance and usefulness of the work; and with deepest gratitude to God for the favour He has already shown it, and praying that it may continue to be accompanied with His blessing, the writer again presents it to the sons and daughters of affliction, as the exposition of a truth

which has been found to yield most precious consolation to the bereaved but believing heart.

In conclusion, he would beg leave to refer those of his readers who may wish to obtain information regarding the other inhabitants of Heaven, to his treatise on "Our Companions in Glory, or Society in Heaven Contemplated," lately published, in which he has endeavoured to exhibit the fullest and most scriptural view of the various orders of Heavenly Intelligences yet presented to the Church.

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PART I.

EVIDENCE AND ARGUMENTS

IN FAVOUR OF THE

MUTUAL RECOGNITION OF THE REDEEMED IN GLORY.

OUR FRIENDS IN HEAVEN.

CHAPTER I.

I.—INTRODUCTORY OBSERVATIONS.

BEREAVED disciple of the Saviour!—hearken to us, whilst we speak to you of your BELOVED DEAD. Think not that your friends and kindred in Christ, of whom death has robbed you, are lost to you for ever. They are now your Sainted treasures—precious as the heavenly inheritance itself; and when you yourself enter that "purchased possession," you will find them there. We know that, though unseen, they are still the objects of your holiest emotions, as you

think of them moving amongst "the Spirits of the Just made perfect," or hope to be the sharers of their eternal joy.

Follow us, then, as we lead you to the Word of God, and, from its inspired pages, prove that you will yet recognise your beloved ones who have gone to Jesus; and that when, through grace, you yourself reach the land of the Immortals, they and you shall—in the bonds of a restored and unbroken fellowship—rejoice together, and for ever, amongst "the Saints in light."

Our great object, therefore, in the following pages, will be, to demonstrate from the Holy Scriptures the reality of the Saints' mutual recognition and renewed companionship in heaven; so that the afflicted Christian may feel convinced that, in cherishing this "blessed hope," he is not the victim of a mere delusion or diseased imagination, nor the dupe of a speculation, which, however beautiful, is yet baseless, but the possessor of one of the most precious truths to be

found in the entire of that "sure word of prophecy," whereunto it is his privilege to "take heed, as unto a light that shineth in a dark place."

II.—NATURE AND BASIS OF THE DOCTRINE.

We would not, however, have it for a moment supposed that the recognition and fellowship for which we plead are to be considered as the continuance or perpetuation of any merely earthly relations. The ties of affinity and blood will have no existence in the world to come, and the relative and animal affections have not the stamp of immortality impressed upon them.

When, then, in the following treatise, we shall speak of the continuance of *Friendship*, and of the existence of specific affection beyond the grave, we must be understood as referring only to such attachments as belong essentially to our *immortal* nature—to such merely as have been purified, cemented, and sanctified by the Spirit of the Lord.

The friendship and fellowship of which we treat, find the bonds of their perpetuity in *Vital Union to Jesus Christ;* for it is the *Mystical Union* which exists betwixt the Saviour and His people that constitutes the true basis of that holy friendship and everlasting fellowship which will obtain amongst the redeemed in glory. When united to Christ, believers are also united to each other; from this mutual union arises a reciprocal communion; and as their union to one another is eternal, the communion, thence resulting, will be everlasting also.

We are thus anxious, at the very beginning of our work, to prevent our readers from falling into the error of supposing that, when speaking of individual friendships as perpetuated in the heavenly world, we are referring to any of those merely earthly unions, or instinctive and animal affections, which must all terminate with this present life, and which belong essentially to those relationships of "flesh and blood," which can have no inheritance in the kingdom of God.

In these pages we shall treat only of *Christian Friendship*—of those attachments which have been sanctified by grace—and of that fellowship which exists amongst those who are vitally united by God's Spirit to His Well-Beloved Son.

Having made these remarks, in order to avoid misapprehension on a topic which will be more fully elucidated afterwards, we shall now—before proceeding to examine in detail the Scripture evidence in behalf of Recognition—submit to our readers a few arguments of a presumptive and general character, illustrative of its nature and corroborative of its truth.

III. — RECOGNITION, A TRUTH GENERALLY RECEIVED, ESPECIALLY BY THE PIOUS—ITS CONSOLATORY TENDENCY — DISMAL CONSEQUENCES OF REPUDIATING IT.

The doctrine of mutual recognition in the world to come has been the object of an almost universal faith. "All kindreds of the earth" have held it. It has been believed in both by the ancient and the modern world*—Jew and Gentile, Christian and Heathen, Greek and Roman, philosopher and poet—the most polished nations and the most savage tribes have alike embraced it. But a universally received tenet is generally acknowledged to be an unquestionable truth; for the utterances of our common nature are not wont to deceive, and those feelings which are universally experienced are not false. Now, a belief in this doctrine lies deeply imbedded in our moral

* See Appendix.

constitution; and humanity, from the deepest caverns of her emotions, declares it to be true.

Nay, this doctrine is held most firmly by the best of the children of men, and a conviction of its truth is commensurate with the believer's attainments in grace. It grows with his growth, and strengthens with his spiritual strength. But it is in the time of his sorest tribulation that it is especially cherished by the child of God. It is when his strongest earth-ties are broken, and his very heart-strings are rent asunder, that it proves unspeakably precious to his soul. Then is it found to be the most healing balm to his wounded spirit, and then does it prove the richest consolation to his crushed and broken heart; for it tells him not to "sorrow as others which have no hope." It assures him that the body's dissolution produces but a temporary separation, and declares that his bereavement, so far from being eternal, will continue only for the brief interval of his present life.

But suppose we deny this doctrine—look, then,

at the result. The death of our Christian friends is in that case—to *us* at least—their *Destruction;* and when the grave closes on them, we have done with them—for ever. If there is to be no future recognition, HEAVEN—though we should enter it—would be to us *a land of strangers,* in which we could take but little interest, and towards which we could cherish none of the attachments or sympathies of *Home.* If this doctrine which we advocate be untrue, the death of the Christian, so far as we are concerned, is his *annihilation;* for if he is to continue FOR EVER unknown to us, for us he might as well cease to be. But our common humanity revolts at such a horrible idea, and, rejecting it as an intolerable outrage upon our tenderest aspirations, consigns it to the regions of a cold and unfeeling scepticism, or buries it for ever in the grave of atheism itself.

Oh, no! we may rest assured that the Author of our nature would not have implanted either the belief or desire of this Saintly recognition so deeply in our bosoms if utterly untrue, and the

Holy Spirit would not allow such an idea—if a delusion—to pervade and strengthen itself in the hearts of His own children, in the hour of their deepest woe. To permit us to lull our racked and troubled spirits into quiet, by consolation drawn from a falsehood, would be the cruellest mockery of our sorrows; for it would be to comfort us—not with "the belief of the truth"—but with a lie. Now the very circumstance—that it is just when we require the aid of the Heavenly Comforter most that this Heavenly hope consoles us most—proves that, instead of being an unwarranted deception, it is, in truth, a hope of the Spirit's own implantation, which will eventually be fully, and for ever, realised in Heaven.

IV.—CONTINUANCE OF MEMORY IN THE WORLD TO COME.

It is quite evident that MEMORY will continue to be exercised in a future state. Unless this were so, we could not fully know either what we

once were, or what, through grace, we had become. Its exercise throughout eternity will promote at once our gratitude, humility, and joy; and its continuance will be necessary, both that we may fully feel our obligations to the Saviour, and adequately praise Him. For we could not sing the new song * of the redeemed, unless we remembered the sins we had committed, and also the blood in which they had been washed away. Redemption, then, must be the object of our *Reminiscence*, in order to be the theme of our praise.

Nay, the perpetuation of Memory is necessary to the preservation of our very *identity;* for Memory is an essential constituent of our mental nature, and, deprived of it, we would be essentially changed. We would, in fact, be no longer ourselves, but a new order of creatures. Now, Christ came not to *destroy* humanity, but to redeem, and purify, and perfect it. His mission was of a *remedial* and *restorative* character. There will, therefore, be no *essential* change in any part

* See Rev. i. 5, 6.

of either our mental or moral constitution; and the faculties and feelings of our immortal spirits, so far from being annihilated, will be more fully developed in eternity than they ever were in time.

Accordingly we find that, in the Scriptures, the continuance of Memory throughout eternity is uniformly assumed. Thus, (Luke xvi. 25,) "the father of the faithful," in reasoning with Dives, says, "Son, REMEMBER that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Here we see that the now wretched Dives is *reminded* of his former "lifetime," and its "good things," and of the former state of Lazarus, and his "evil things;" and, from his request to Abraham, it is also evident that Dives remembered his "five brethren" and his "father's house." Now, surely, if such an important faculty as Memory be continued to, and exercised by, a lost sinner, it will not be less so in the case of a glorified believer.

The perpetuation of Memory is also implied in Rev. vi. 9, 10, where we read—"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Now, these martyr-spirits must have *recollected* the *earth*, and the *shedding of their blood* thereon—also those by whom they had been slain—else they could not have cried, "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?"

The continued exercise of Memory is also implied in all the descriptions of the *Judgment*, and in all those passages which teach our future accountability to God. Thus Paul says, (Rom. xiv. 12,) "So then every one of us shall give account of himself to God." Now, if Memory be destroyed by death, we would, when placed before "the great white throne," have forgotten all, and

could not, therefore, give account of any. And so also, that each one may be convinced of the righteousness of the award made for the "things done in his body," he must remember the things done by him when "in his body"—whether they had been "good or bad."

Nay, we shall not only remember our own actions, but those of others also. For the apostle, exhorting the Hebrews, says, (Heb. xiii. 17,) "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you." Here it is unquestionably taken for granted, that when the ministers of the Church alluded to would give account of those over whom they had ruled and watched, they would both *remember* and *recognise* them: for, if all remembrance were gone, no account could then be given, and the feelings of joy and grief alluded to could not possibly obtain.

We might adduce many other passages of Scrip-

ture involving the same important fact; but we think any further evidence on this point altogether unnecessary. We shall therefore now proceed, in the following section, to make a few observations on the continuance of individual friendships and particular attachments in the heavenly state.

V.—FRIENDSHIP PERPETUATED IN HEAVEN.

We are quite aware that some thoughtlessly consider that individual preferences cannot properly harmonise with the claims of a universal benevolence, and that strong and peculiar attachments to particular individuals are entirely inconsistent with the circumstances of a perfected character and condition. Such, however, must surely have forgotten the history of the man Christ Jesus. He was perfect—perfect on earth—and a perfect model of all His Saints, whether on earth or in heaven; and yet, in the very perfections of His nature, we see the outpourings and

concentrating tendencies of individual love. The Saviour has at once sanctioned and sanctified individual friendships by His own example. The specialties of His affections and sovereignty of His love are seen in the fact that—whilst He loved all His people—for some He manifested a peculiarly strong regard. He had His own particular friends. Even amongst the chosen twelve there were some whom He liked better than the rest; for Peter, James, and John were His special favourites. These alone beheld the brightness of His glory on the Mount, (Matt. xvii. 1,) and the depth of His agony in the Garden, (Matt. xxvi. 37,) and they alone were permitted to witness the first manifestation of His resurrection power, when He called the daughter of Jairus to life again, (Mark v. 37.) Yea, of these three favourites, to John the Saviour was most attached; for he was pre-eminently "the disciple whom Jesus loved," (John xx. 2.)

The Saviour's particular attachments, too, were not confined to the members of the Apostolic

College. The family at Bethany shared in His peculiar regards; for it is said—"Now Jesus loved Martha, and her sister, and Lazarus," (John xi. 5.) When, therefore, the sisters sent to Him tidings of their brother's illness, they did not think it necessary to mention that brother's name. They knew the depth of the affection Jesus cherished towards him, and by the description, "He whom Thou lovest is sick," they were not only satisfied Messiah would recognise him, but they knew also that, by this delicate allusion to Christ's affection for their beloved brother, they would touch a chord which would not fail to awaken the tenderest sympathies of Messiah's nature, and quicken the strongest pulsations of His mighty heart.

Now these facts in the life of the Redeemer prove—that He came not to destroy friendship, but to purify and perfect it; and that the cherishing of a peculiarly strong love for certain individuals, in preference to others, is not the mark of a fallen condition, but the characteristic of

perfected humanity itself. The history of our Lord shows that the cultivation of specific attachments does not at all interfere with the exercises of a general benevolence. We have therefore every reason to believe that friendship is not confined to earth, but exists also in heaven; for, even before Messiah's incarnation, Daniel was a "man greatly beloved," and, after His ascension, Paul was declared to be "a chosen vessel." Now Jesus is still the same—"the same yesterday, to-day, and for ever;" and the affections of His humanity have not been absorbed, or altered, or annihilated, by His exaltation to glory. Accordingly we find that when, in mediatorial majesty, He made His last revelation to His Church, it was to the *beloved John* He came. He was the one, above all others, that was thus peculiarly honoured; and by His appearance, for such a purpose, to His prisoner and confessor in Patmos, Messiah not obscurely intimated that he who had formerly leaned upon His bosom was still dearest to His heart.

Surely, then, we may rejoicingly conclude that the sanctified attachments of earth will be perpetuated in heaven; for if Jesus had His peculiar friends here, He no doubt has them there. His affections are as unchangeable as His nature from which they spring; and if it was right for the Elder Brother of the spiritual household to respect and cultivate the ties of friendship, it cannot be wrong for any of His younger brethren to do so too. If, then, the friendships of the head of the Divine family be perpetuated, we may rest satisfied it will be so with those of its other members. Let it be remembered, also, that Death produces not a *transformation of character*, but only a *transference of person;* it changes our *place*, but not our *nature*, and consequently it *destroys* not friendship, though it may *suspend for a time its exercises.*

Accordingly, we find Christ speaking of friendship as still existing in the case of one deceased; for after the death of Lazarus, Jesus said, "Our FRIEND Lazarus sleepeth," (John xi. 11.) Death

had killed the body, but it had not destroyed the friendship. Lazarus, though departed, was *still* the "friend" of Christ and His apostles. The one had gone to the world of spirits; the others remained on earth, yet the *friendship* continued. Death could not extinguish it; the grave could not crush it; it survived the assaults of both; and so is it still. The ties of grace are far stronger and more lasting than those of nature. All merely corporeal and instinctive affections will cease with time; but Christian love is a Divine affection implanted in the soul by the Spirit of Jehovah, and it must last for ever. Whether, therefore, we consider the Divine origin and undying nature of that love of which we have been speaking, or the example and teachings of Christ himself, we are shut up to the conclusion that those specific and personal attachments which have been formed betwixt God's children in a state of grace will continue for ever, and be fully developed in a state of glory.

We conclude, then, that those sinless pecu-

liarities of mental and moral character which distinguish the members of the Church on earth, and give rise to Christian friendships, will not be abolished by death; for as, in the kingdom of nature, the individual specimens of even the same *genus* and *species* have their own peculiar charms, so also in the kingdom of grace and in the kingdom of glory. Amid a general harmony and essential unity, there is the greatest individual diversity; for God is not wont, either in nature or providence, in grace or glory, to repeat Himself; and, of all the objects which His wide universe contains, not two, perhaps, are precisely alike. Now, this wondrous diversity, so far from marring the beauty, but increases the attractions of the entire creation, and will add immensely to the interest and admiration which the study of it throughout eternity will excite. And therefore, in the idiosyncrasies of spiritual character which the Church in glory will exhibit, there will be abundant room for the cultivation of individual attachments, and for that mutual fellowship of

individual hearts, which will be perfectly consistent, both with a supreme love to Jehovah and with the exercises of the most unlimited kindness towards all His creatures.

The following judicious observations of Dr Whately — the late distinguished Archbishop of Dublin—on this subject are very interesting, and worthy of our most serious consideration. This eminent prelate thus writes:—

"It is supposed that particular friendships will [in heaven] be swallowed up in universal charity, and that any partial regard towards one good man more than another is too narrow a feeling, and unworthy of a 'saint made perfect.' Do we, then, find any approach towards this supposed perfection in the best Christians on earth? Do we find that, in proportion as they improve in charity towards all mankind, they become less and less capable of friendship—less affectionate to their relations and connexions, and to the intimate companions whom they have selected from among their Christian brethren? Far from it. It is generally

observed, on the contrary, that the best Christians, and the fullest, both of *brotherly* love towards all who are of the *household of faith*, and of universal tenderness and benevolence towards all their fellow-creatures, are also the warmest and steadiest in their friendships. Why, then, should it be otherwise hereafter?—why should private friendship interfere with universal benevolence in heaven, more than it does on earth? But there is a more decisive proof than this. No one can suppose that a Christian in his glorified state will be *more* exalted than his great Master here on earth; from Him we must ever remain at an immeasurable distance: we hope, indeed, to be free from the *sufferings* of our blessed Lord in His state of *humiliation* here below, but never to equal His perfections. Yet He was not incapable of friendship. He certainly loved, indeed, all mankind, more than other man ever did since; as Paul says, 'While we were yet enemies, He died for us.' He loved especially the disciples who constantly followed Him; but, even among

the apostles, He distinguished one as more peculiarly and privately His *friend.* John was 'the disciple whom Jesus loved.' Can we, then, be ever too highly exalted to be incapable of friendship?

"I am convinced, on the contrary, that the extension and perfection of friendship will constitute a great part of the future happiness of the blest. Many have lived, in various and distant ages and countries, who have been in their character—(I mean not merely in their being generally estimable, but in the agreement of their tastes and suitableness of dispositions)—perfectly adapted for friendship with each other, but who, of course, could never *meet* in this world. Many a one selects, when he is reading history—a truly pious Christian, more especially, in reading sacred history—some one or two favourite characters, with whom he feels that a personal acquaintance would have been peculiarly delightful to him. Why should not such a desire be realised in a future state? A wish to see, and personally

know, for example, the apostle Paul, or John, is the most likely to arise in the noblest and purest mind. I should be very sorry to think such a wish absurd and presumptuous, or unlikely ever to be gratified. The highest enjoyment, doubtless, to the blest, will be the personal knowledge of their great and beloved Master; yet I cannot but think that some part of their happiness will consist in an intimate knowledge of the greatest of His followers also, and of those of them in particular whose peculiar qualities are to each the most attractive.

"In this world, again, our friendships are limited, not only to those who live in the same age and country, but to a small portion even of them—to a small portion even of those who are not unknown to us, and whom we know to be estimable and amiable, and who, we feel, might have been among our dearest friends. Our command of *time and leisure* to cultivate friendships imposes a limit to their extent—they are bounded, rather by the occupation of our *thoughts* than of

our *affections*—and the removal of such impediments in a better world seems to me a most desirable and a most probable change.

"I see no reason, again, why those who *have* been dearest friends on earth, should not, when admitted to that happy state, continue to be so, with full knowledge and recollection of their former friendship."*

* Whately's "View of the Scripture Revelations concerning a Future State," pp. 276-279. Sixth edition. London, 1847.

CHAPTER II.

EVIDENCE FROM THE OLD TESTAMENT.

I.—NATURE OF THE SCRIPTURAL EVIDENCE TO BE EXPECTED ON THIS SUBJECT.

In entering on a detailed examination of the Scriptural testimony in support of mutual recognition in a future state, it may be desirable to direct the attention of the reader to the *kind* of evidence which the Bible may naturally be expected to furnish on such a topic.

The amount and character of the testimony borne by the Scriptures to any particular truth are regulated by the peculiar circumstances of the case. If the truth to be established is one perfectly new, and of which—prior to revelation, and without it—we could have known

nothing—or if it be one exceedingly distasteful to man's nature, and humiliating to his pride—then, in such cases, we may expect the evidence to be both copious and diversified. Accordingly, we find that on such questions as the Deity of Christ—the resurrection of the Body—the depravity of man—the mode of the sinner's justification—and the necessity and effects of regeneration — the declarations of the Bible are exceedingly numerous, and of the most direct and positive character, whilst, on the other hand, Scripture never sets about the demonstration of generally admitted or agreeable propositions. It may illustrate or enforce, but never proposes, as its chief business, to prove them. Hence it takes for granted such doctrines as the existence of God, and the immortality of the soul. It proceeds upon the principle that what we *admit*, or *like*, requires little proof; and therefore it furnishes but few *direct* testimonies on such matters, though its indirect and incidental evidence may be abundantly copious and perfectly

satisfactory. Nay, the indirect and incidental testimony of a witness, as every one knows, is often stronger and more convincing than direct assertion.

Thus, when we read that Christ's disciples plucked the ears of corn, as they passed through the fields on the Sabbath-day, we have the strongest possible evidence, though of an *indirect* nature, that it was neither in the winter, nor in the seed-time, but towards the harvest season, that the event narrated occurred. So, too, when, a few years ago, it was announced that two gentlemen had succeeded, without telescopic aid, and by mere calculation, in determining the position and character of a previously unknown planet, those who understand anything of such investigations had, in this simple fact, the most convincing testimony—though altogether of an implied and inferential character—that the distinguished *savans* alluded to were acquainted not only with the rudiments, but with the very highest branches of Mathematical and Astronomical science.

The doctrines of Natural Theology, *as such*, are *doctrines of inference*, resting on the kind of evidence we have mentioned; and Christ, by using this sort of proof in His reasonings with the Sadducees, regarding the resurrection, has taught us, that we are bound to receive, not only those truths which are "expressly set down in Scripture," but those also which, to use the language of the Westminster Divines, "may by necessary consequence be deduced therefrom." In fact, incidental allusions often form the most convincing species of evidence, for they imply that the matter referred to was either too plain to require demonstration, or too universally admitted to call for formal proof.

Now, just so is it with the subject under consideration. The evidence for the future recognition and perpetuated friendship of the redeemed is far from being meagre; on the contrary, as we shall soon see, it is both varied and abundant; but like that for the being of a God, and other doctrines of Natural Theism, it is for the most

part of an indirect and inferential character, and this, so far from weakening its force, should rather strengthen it; for it shows that it is a truth that was so generally received in the time of Patriarchs and Prophets, and during the ministry of Christ and His apostles, that a formal assertion and demonstration of it were considered quite unnecessary. Accordingly, we shall see that all these take it for granted, and reason upon it, as a generally acknowledged *fact*, whilst they use it for the practical purposes of comforting, warning, and edifying the Church of God.

That this may be evident to all our readers, we shall now proceed to examine somewhat minutely those declarations of the Bible which more especially refer to the mutual recognition of the departed in the world to come; and in doing so we shall commence by considering in the following section—

II.—THE EVIDENCE FURNISHED BY THE PENTATEUCH.

The doctrines of mutual recognition and renewed companionship after death are taught in those portions of the five books of Moses where the Old Testament patriarchs are represented as being "gathered unto their fathers," or "gathered unto their people."

Thus, in Genesis xxv. 8, it is said of ABRAHAM at his death, that he "*was gathered to* HIS PEOPLE." Now, this language cannot possibly have any reference to the *burial* of the patriarch; if so, it would not be true; for Abraham was not interred in any of the sepulchres of his people. His ancestors lived and died at *Ur* of the Chaldees. Terah, his father, died in *Haran,* and was buried there; but Abraham was interred in a new burying-place — viz., "in the cave of the field of Machpelah before Mamre," (see Gen. xxiii. 19, and xxv. 9, 10,) which he had purchased of the sons of Heth, and which was far removed from

the graves of his fathers. Whilst, however, he was not *buried* with "his people," he was "*gathered to them;*" that is, though his body did not rest with theirs, yet that which formed pre-eminently HIMSELF, even his immortal spirit, was "gathered to them"—was ushered into their society, and restored to their fellowship, in that land of uprightness where the spirits of the holy dwell.

So also of ISAAC we read, (Gen. xxxv. 29,) "And Isaac gave up the ghost, and died, and was GATHERED UNTO HIS PEOPLE, and his sons Esau and Jacob buried him." Here observe Isaac's being "gathered to his people" is represented as taking place immediately *after* his death, but *before* his burial; for the patriarch's death is described as *anterior* to his being gathered to his people, and his interment as taking place *subsequent* to that event—evidently teaching that, so soon as the spirit of the aged saint had quitted the body, and before that body was committed to the grave, the emancipated spirit was received

to the communion of his pious ancestors who had gone before him to the realms of bliss.

The same expression is used with regard to JACOB, in Gen. xlix. 33, where it is said, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and WAS GATHERED UNTO HIS PEOPLE." Here we find his being gathered to his people mentioned as immediately following his yielding up the ghost! so that his being gathered to his fathers cannot possibly mean his being *interred* with them; for Jacob's funeral did not take place *till* FORTY *days after* he had "yielded up the ghost, and was gathered to his people."

But that the meaning of this expression may be established beyond all possible doubt, let us refer to the cases of MOSES and AARON. In Deuteronomy xxxii. 49, 50, God says to Moses, "Get thee up and die in the mount whither thou goest up, and be GATHERED UNTO THY PEOPLE: as Aaron thy brother died in Mount Hor, and

was gathered unto his people." None of Aaron's ancestors either died on Mount Hor, or were buried there. When, therefore, it is said of Israel's first High Priest that, having died at Hor, he "*was gathered to his fathers,*" the meaning unquestionably is, that, though his body occupied a lonely spot on that mount of the wilderness, yet that his better part—the undying spirit—was doomed to no such solitude, but was immediately "*gathered,*" or admitted, to the fellowship of his sainted progenitors.

And when God, in the passage quoted above, says to Moses, "Get thee up and die in the mount whither thou goest up, and be *gathered to thy people,*" He does not at all mean to tell His servant that by being gathered to his people he was not to be interred along with them. The great Lawgiver, as well as the High Priest of srael, was destined to occupy a solitary grave far away from the sepulchres of his fathers; for GOD, we are told, buried Moses "in a valley in the land of Moab, over against Beth-peor, *and no*

man knoweth of his sepulchre unto this day," (Deut. xxxiv. 6.)

If any additional argument were required to prove that the Scripture expression on which we have been commenting is not at all synonymous with *burial,* but is one which implies admission to the fellowship of departed saints, we should find it in the fact that being "gathered" to his people is spoken of in the Bible as a privilege of the believer which the rich worldling and other unconverted characters will not enjoy. Thus, in Job xxvii. 19, we read, "The rich man shall lie down, but *he shall not* BE GATHERED;" that is, as the judicious Scott, in his commentary on this passage, speaking of such persons as those mentioned by Job, remarks—"They *lay* down in death, *nor were they* GATHERED AMONG THE RIGHTEOUS, but opened their eyes in HELL, far from all their treasures and employments."

Indeed, the most distinguished of modern Hebrew scholars—the celebrated Gesenius—after a minute critical investigation of the original ex-

pression, declares that "the phrase, 'being gathered to one's people or fathers,' is expressly distinguished by the Hebrew writers both from *death* and *burial*, and signifies the spirit's departing into SHEOL or HADES, where," says he, "the Hebrews supposed all their ancestors to be congregated."

That the patriarch Jacob believed in recognition and restored companionship after death is evident from the following passage, when rightly understood. In Genesis xxxvii. 35, we read that when Joseph's coat, dipped in blood, was brought to his father, the old man supposed his favourite son had been "*rent in pieces*," and refusing to be comforted, said, "I will go down *into the grave* UNTO MY SON mourning." The word here translated *grave* is not *Kĕber*, the proper Hebrew word for *grave* or *sepulchre*, but the term in the original is SHEOl, which is used to express, not the grave, but *the place of the departed*, or the *habitation of disembodied spirits*.* What Jacob says, then, is,

* As stated in the text, SHEOL is the Hebrew term applied to *the place of disembodied spirits*, and is, consequently, a word of

"I will go down to Sheol to my son mourning." He here not only tells us that he would continue to mourn till he went to *Sheol*—the territory of the departed—but he also tells us that when he entered *Sheol* he would be with his son. "I will go," says he, "*to Sheol* UNTO MY SON." Now, from this language, it is quite evident that the patriarch was convinced that when he would reach Sheol, he would recognise his son, and enjoy his society again.

That he did not console himself with the idea of lying in the *same grave* with his beloved Joseph, is evident from the circumstance that he thought his son had been "*rent in pieces*" and *eaten* by some wild animal of the desert, for he said, "*An evil beast hath devoured him.*" Be-

very general import, comprehending both the *realms of the blessed* and also the *regions of the lost.* In the passage mentioned above, it evidently refers to the *former*, whereas, in the passages subsequently quoted in this chapter—viz., Isaiah xiv. 9, 10; Ezekiel xxxii. 24, 27, and xxxi. 16, 17, it is as plainly applied to the *latter;* and, therefore, in these last-mentioned passages, it is very properly rendered HELL in our authorised version.

lieving this to have been the case, he knew that, under such circumstances, it was *impossible* for his favourite child to enjoy sepulchral rites, and, therefore, could never for a moment have thought of being united to him in a common grave. Oh, no!—the weeping patriarch betook himself to a higher and holier source of consolation; and "the comfort wherewith he comforted himself" was that, when he would enter the abodes of the departed, he would there find this son of his tenderest affections mingling in the society of the Blessed.

III.—TESTIMONY OF DAVID.

The conduct and language of DAVID, upon the death of the child that "Uriah's wife bare unto him," show that the Royal Psalmist believed in the doctrine of Recognition in Heaven, and found it to be a source of strongest consolation to his overwhelmed and agonized soul.

In 2 Samuel xii. 19-23, we read—"David said

unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came unto his own house, and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? but now he is dead, wherefore should I fast? can I bring him back again? I SHALL GO TO HIM, but he shall not return to me."

From this passage we find that, when David learned that his child was really gone, his whole demeanour became changed. He no longer "vexed himself," or indulged in useless lamentation; but in the spirit of one who had received some wondrous consolation, he arises and washes, and anoints himself—goes into the house of the Lord, and worships—returns to his own house, and eats

bread—and manifests the attitude and tone of one who had suddenly been delivered from some "desperate sorrow."

And when interrogated by his astonished servants as to the cause of the extraordinary change, he lets them into the secret of the whole by saying, "I SHALL GO TO HIM;"—thus telling them that his child and he were not lost to each other—they were but *parted for a little*—separated only for the remainder of his own life—and that, when it was terminated, they should be with each other again.

That David, by the above language, did not comfort himself with the hope of getting to the *body* of his son by being eventually buried in the same grave with him, is evident from the fact that *the child's body was still with him.* He could not possibly have been thinking of *going* to it, or of its not *returning* to him: for, so far as he and the *body* of his child were concerned, *they were still together;* but his language evidently refers to the departed spirit of his little one, and viewing

IT as what really constituted his child, he says, "I shall go to him." His little son, he knew, had but gone before him to that "house of the Lord" in which he elsewhere (see Psalm xxiii. 6) declares he himself will for ever dwell; and he was convinced that when he would enter there, he would find his beloved boy amongst the children of the Divine family, waiting to receive him and ready to conduct or accompany him to some one of the many mansions of that Heavenly Home.

The Psalmist, in another place, (2 Sam. xxiii. 2,) says, "The Spirit of the Lord spake by me, and His word was in my tongue." May we not, then, suppose that the extraordinary and unlooked-for composure which David manifested, on hearing of the decease of his child, may have been owing to the Divine and special operation of the Great Comforter on his soul? When he uttered the words, "*I shall go to him,*" may he not have done so under the promptings of the Spirit of Inspiration, who, through him, would thus convey such a lesson of instruction to all

succeeding generations of the Church as would prove particularly consolatory to the faithful when suffering from the decease of Christian friends, and be more especially soothing to the troubled hearts of pious parents when called on, like the Psalmist, to transfer to the heavenly guardianship of the Chief Shepherd one or more of the lambs of His earthly flock? Thus, through David, the Spirit would be telling them that those friends in Christ for whom they mourned—whether the sheep of His pasture or the lambs of His fold—were not destroyed, but merely removed to another and better part of the Lord's possessions, where, after "a little season," they themselves would be permitted to rejoin them, and partake with them, in a joy which will be without mixture and without end.

IV.—EVIDENCE FROM THE PROPHETICAL BOOKS.

We shall now direct the attention of the reader to some portions of the prophetical Scriptures,

and more particularly to those where Recognition is represented as taking place IN THE REGIONS OF THE LOST.

And, first, let us notice the case of the King of Babylon, as recorded in the 14th chapter of *Isaiah.* At the 9th verse of this chapter, the scene of the prophetic vision is suddenly changed from earth to hell, and the Babylonish monarch, as he quits the body, and descends to the regions of the lost, is thus addressed :—

"Hell from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth ; it hath raised up from their thrones all the kings of the nations. All they shall SPEAK and say unto thee, Art thou also become weak as we ? art thou become like unto us ?" (Isaiah xiv. 9, 10.)

In this awfully sublime passage, the once mighty and haughty prince, who had "made the earth to tremble, and did shake the nations, that had made the world as a wilderness, and destroyed the cities thereof," is represented as going down

to HELL, and on his descent there, as being *recognised* by those who had been the victims of his former tyranny and ambition. His "coming" is spoken of as causing quite a *sensation* in the infernal regions. "Hell from beneath," it is said, "is moved for thee at thy coming." "All the chief ones of the earth" are described as "stirred up," and "the kings of the nations" are represented as rising "from their thrones," and, in words of terrible recrimination and burning sarcasm, as upbraiding and insulting the now fallen potentate, whilst they contrast his former pomp, and cruelty, and pride, with his present helplessness and degradation.

In the 32d chapter of the prophecy of *Ezekiel* we have the same dreadful fact of *Recognition amongst the lost* portrayed in a scene of fearful grandeur, where the King of *Egypt* is represented as having gone down to hell, and as commingling there with other princes and uncircumcised nations; and, at the 21st verse of the chapter, we have this declaration with regard to Pharaoh:—

"The strong among the mighty SHALL SPEAK TO HIM OUT OF THE MIDST OF HELL with them that help him: they are gone down, they lie uncircumcised, slain by the sword."

In this passage the infernal habitations are disclosed to us, and the spirits of departed tyrants, their allies and their subjects, are represented as *congregated together*, and as *conversing with Pharaoh in* HELL, after he had joined them there. And that the King of Egypt knew them is evident from what follows; for, after an enumeration of the princes and nations that are said to have "*gone down to* HELL," and of whom it is affirmed, (verse 27,) that "their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living," we read, (verse 31,) "PHARAOH SHALL SEE THEM, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God."

From this passage we learn not only that the Egyptian monarch would *see* these kings and

nations whom he had known on earth, but also that the sight of them would yield him a sort of fiendish satisfaction, as thus he learned that those who had been sharers in his crimes would be partakers in his torments also.

We have the same terrible truth of *recognition and companionship in* HELL taught in the 31st chapter of Ezekiel, verses 16, 17, where God says of the King of *Assyria*:—

"I made the nations to shake at the sound of his fall, *when I cast him down to hell* WITH THEM that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also *went down into hell* WITH HIM UNTO THEM *that be slain with the sword;* and they that were his arm, that dwelt under his shadow in the midst of the heathen."

The above verses inform us that the King of Assyria was cast down to hell *in company with* those who had been "his arm"—*i.e.*, his support, and also *along with* those who "dwelt under his

shadow"—*i.e.*, his subjects and soldiers; and they further teach us that he was cast down UNTO THEM that had been slain by him with the sword, and that those miserable wretches who had formerly suffered by his tyranny were now "comforted" by seeing him reduced to the same horrible condition with themselves.

Let no one try to get rid of the tremendous facts brought out in the above scriptures, by saying that they are merely poetical descriptions. Can truth not be embodied in poetry?—and does the Spirit of God, even in what may be considered His most highly-coloured and metaphorical delineations, teach anything inconsistent with the facts of the case? We readily admit that the Holy Ghost has often employed the genius of the poet, and the gorgeous drapery of metaphor and symbol, in making known to the Church some of the most important facts recorded in His Word. Yet we maintain that the truths exhibited in the prophetic extracts we have presented to our readers are not the less true or important because

of their being set forth with all the dramatic power of oriental poetry. In them we have, as it were, the curtain which conceals from us the invisible world lifted for a moment, and the terrible realities of an undone eternity revealed. Are not such revelations worthy, not only of the most graphic delineations of the greatest poet, but also of the inspiration of the Spirit himself? Should we not be thankful that we have such vivid pictures of a ruined futurity presented, that so we may be taught at once the littleness and folly of human greatness, and also be warned "to flee from the wrath to come?" God, in mercy, has been pleased to give us those prophetic visions of Pandemonium, that we may take heed lest we too should be for ever associated in a fellowship of undying wretchedness with those lost ones in the regions of despair. And the Apocalyptic pictures of heaven and hell presented in the prophetic record will have failed to produce on us their full and legitimate effect, if they do not cause us to walk more humbly and closely with

God, and to cultivate more assiduously "the Communion of the Saints" on earth, as one of the best preparatives for the more perfect fellowship of the Church of the First-born above.

CHAPTER III.

EVIDENCE FROM THE GOSPELS.

WE have, in the preceding chapter, by an examination of "the Law and the Prophets," and also from the testimony of the inspired Psalmist, seen that mutual recognition after death was a dearly-cherished truth, both under the Patriarchal and Levitical economies. Having thus completed our review of the evidence contained in the Old Testament, we shall now proceed to consider that furnished by the Gospel history of our Lord's ministry, in doing which we shall find that recognition in the world to come is taught—*first,* in the Discourses of the Saviour; *second,* in the narrative of His Transfiguration; *third,* in His Parables; *fourth,* by His miracles; *fifth,* in His

account of the last Judgment; and, *sixth*, in His descriptions of Heaven itself.

I.—EVIDENCE FROM THE DISCOURSES OF OUR LORD.

In the 16th chapter of Luke, at the 9th verse, Jesus thus exhorts, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

Christ, in this address, teaches His auditors the *right use of money.* Instead of hoarding it or squandering it, they were to "make friends" of it; so that when, eventually, they themselves should "fail" of life, or die, these *friends*—whom they had acquired by the right and benevolent use of their property, and who had gone before them to the heavenly world—might receive them "into everlasting habitations."

Jesus here represents those glorified spirits who had, in the days of their flesh, been *befriended* or benefited by their wealthy brethren still in the

body, as waiting on the borders of the eternal world to receive into the heavenly temple their former benefactors, so soon as these latter had left their earthly tabernacles. The Saviour thus teaches, not merely the doctrine of recognition and restored companionship in heaven, but He also conveys a very important practical lesson as to the most advantageous employment and *best investment* of wealth. He here declares that this "mammon of unrighteousness"—which is so generally a snare to the believer and a fearful hindrance to his growth in grace—may be so used that, instead of being a temptation and a stumbling-block, it may become the positive instrument of increased enjoyment and reward in the world to come.

Christ, on another occasion, declared, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward," (Matt. x. 42.) Now this language evidently implies that when such a com-

paratively trivial act of kindness as that mentioned above shall be *remembered* and rewarded at the final reckoning, those "little ones" to whom such acts have been performed will themselves be neither *unknown* nor unnoticed at that great assize.

The same doctrine is also taught by the Saviour, when He says, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here," (Matt. xii. 41, 42.) These verses clearly teach that, in the Judgment, "the men of Nineveh" will be distinguished from all others, and be then *recognised* as the former auditors of the Prophet Jonas. Unless they were then known as the previous inhabitants of that penitent city which had hearkened to the pro-

phet's warning and repented at his call, they could not possibly act as "swift witnesses" against a generation that had rejected one greater than this prophet, who tried to "flee unto Tarshish from the presence of the LORD."

Similar remarks are applicable to "the queen of the south," who, it is evident, will be recognised as the former visitant and guest of the then wisest of men, when she rises at the Judgment to testify against those who had refused to hearken to the wisdom of a far mightier than Solomon himself.

II.—EVIDENCE FROM THE TRANSFIGURATION SCENE.

In the Gospel by Luke, chapter ix., 28th to 35th verse, we thus read—"And it came to pass, about an eight days after these sayings, He took Peter, and John, and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. And, behold, there talked with him two men, which were

Moses and Elias: who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him. And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what He said. While He thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud."

In the above narrative, there is presented to us a glimpse of *the condition of saints in glory.* We are told of Moses and Elias that they "appeared in GLORY;" and of Jesus it is here said, the three disciples "saw His GLORY." The whole scene, then, may be considered as presenting to us, in epitome, the Church *glorified;* for the head and members are both represented. We have Elias representing *the condition of a believer glorified in*

both soul and body—for Elias, like Enoch, "was translated, that he should not see death"—and we have, in Moses, represented *the condition of a glorified spirit whose body was still lying in the grave.** In the view of heavenly things here disclosed, we have these two inhabitants of the celestial world introduced to us as *knowing each other, and conversing with one another*, though they had not lived on earth at the same time. For Moses, the giver of the law, had been "gathered to his fathers" hundreds of years before Elijah—the great reformer of the law—

* Some writers have most unwarrantably assumed that the *resurrection* of Moses had taken place previously to Christ's Transfiguration, and that, on this occasion, he appeared, like Elias, in his glorified *body*. Such a supposition, however, is not only unwarranted by Scripture, but is expressly contradicted by it; for the Bible uniformly teaches that Christ was "the first fruits of them that slept," (see 1 Cor. xv. 20–23;) that is, that He was the first of all in His Church—the first, in fact, of the human family—that triumphed over the grave *by rising from it in an* IMMORTAL BODY. The cases of Enoch and Elijah cannot be adduced as opposing this statement, for these prophets never "*slept;*" they were both "translated, that they should not see death." The "many bodies of the saints" which are said (Matt. xxvii. 52, 53) to have arisen, we are told, "arose,

was born; yet, when they meet in glory, they are at once enabled to *recognise each other, and hold fellowship together.*

Nay, more, we learn from these verses that *the three apostles were also able to recognise their illustrious visitors.* We may therefore rest assured, that if these disciples were permitted to become acquainted with Moses and Elias even in this life, their knowledge of them has not diminished, though it may have vastly increased, since they joined them in the heavenly world.

This transfiguration scene also informs us that

and came out of the graves AFTER His resurrection." And the cases of resurrection—such as those of Jairus' daughter, of Lazarus, and of the widow's son at Nain—which Christ effected during His earthly life, are not at all parallel to His own. For those thus raised were raised in *mortal* bodies, which were again doomed to "see corruption," but the resurrection-body of the Saviour was an *immortal* body, which "could see no corruption." Messiah himself, then, wore the first immortal and glorified body that was ever possessed by any who had ever "fallen asleep." And as Moses had died and was buried by God himself, (Deut. xxxiv. 6,) *his body* was still in its original resting-place, though his *glorified spirit* appeared, and, at the time above-mentioned, "talked" with Jesus "on the holy mount."

the spirits of the just made perfect, so far from remaining in an *unconscious condition till the Resurrection*, are even NOW, in their *disembodied state*, perfectly active, and capable, not only of *conversing*, but also of appearing in a *visible form*. For Moses, whose body was still sleeping "in a valley in the land of Moab, over against Beth-peor," (Deut. xxxiv. 6,) not only "talked" with Jesus and Elias, but also "stood," and appeared as one of "two men" to the disciples. (See verses 30–32.)

These verses likewise imply that the *Saints in glory are acquainted with the circumstances of the Church on earth*, and *take a particular interest in its affairs*. For when the respective representatives of "the law and the prophets" above referred to appeared "*in glory*" and "talked with" Christ, we are told it was of "the decease which He should accomplish at Jerusalem" that they spake — evidently showing that the awful tragedy about to be perpetrated at Calvary was not unknown to the inhabitants of the Upper Sanctuary, but was

an approaching event which proved a topic of absorbing interest to the denizens of the skies.

III.—EVIDENCE FROM THE PARABLES.

In Luke xvi. 19-26, concerning Dives and Lazarus, we thus read—"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented

in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us that would come from thence."

Before proceeding to consider the bearing of this passage on the topic under discussion, we cannot but express our astonishment at the slowness—yea, positive unwillingness—manifested by many writers to receive the facts which it unfolds. Whenever its revelations are adduced in support of important tenets, the cry is immediately raised, "Oh, that is a parable!" and it is at once assumed that we are not to infer anything as certain from such a composition. Let us, however, remind our readers that the parables are as really "profitable for doctrine and instruction in righteousness" as any other portions of the inspired Word, and that even those parts of them, which are often erro-

neously considered mere drapery, never teach anything inconsistent with the circumstances of the case or condition they describe. The parabolic disclosures are all realities, and their lessons solemn verities, by which we are to be instructed, warned, or comforted, as really as by those of any other parts of Scripture.

But though, in accordance with the usual custom, we have submitted to rank this passage amongst the *parables* of Christ, we are by no means convinced of the propriety of such a classification. Why, we ask, should this narrative be called or considered a parable? It is not styled so in the New Testament. Christ did not so introduce it when He first narrated it. When He delivered a parable, He generally announced it to His auditors as such. His language on such occasions was—"Hear ye the parable of the sower," or, "Now learn a parable of the fig-tree;" and the peculiar nature of His instructions was previously intimated by its being said at the commencement—"He spake a parable unto them,"

or, "Another parable put He forth;" but with the passage we are now considering it is far otherwise, for Jesus presents it to His hearers as a piece of *history*—as a narrative of actual occurrences—for He begins by telling us, "There WAS a certain rich man," and He assures us, "There WAS a certain beggar, named Lazarus." If the reader will minutely examine the language and style of this passage, he will at once perceive that they are of the most *historic* description, and quite destitute of those metaphorical or allegorical expressions by which the real parables of the Saviour are so markedly distinguished.*

* The following passage from CALVIN'S "Psychopannychia" will show the reader that this great divine considered the account of Dives and Lazarus a *real history*, and not a *parable*. Calvin says—"Let us come now to the *history* of the rich man and Lazarus, the latter of whom, after all the labours and toils of his mortal life are past, is at length carried into Abraham's bosom, while the former, having had his comforts here, now suffers torments. A great gulf is interposed betwixt the joys of the one and the sufferings of the other. *Are these mere dreams?*—the gates of ivory which the poets fable? To secure the means of escape, they [that is, Calvin's opponents, who maintained the *sleep* or *death* of the soul, and of course looked upon the account of Dives and Lazarus as a *parable* or fable]

Whether, however, considered a parable or a history, its lessons are substantially the same; and to these, so far as they bear upon the subject under consideration, let us now direct the reader's attention.

In this record, then, Christ brings much of Immortality to view. He lifts, as it were, the curtain which conceals from us the world of Spirits, and permits us to glance for a moment at

make *the history* a *parable*, and say that all which truth speaks concerning Abraham, the rich man, and the poor man, is a fiction. Such reverence do they pay to God and His Word. Let them produce even one passage from Scripture where any one is called by name in a parable. What is meant by the words, 'There was a poor man, named Lazarus?' EITHER THE WORD OF GOD MUST LIE, OR IT IS A TRUE NARRATIVE.

"This is observed by the ancient expounders of Scripture. AMBROSE says it is a narrative rather than a parable, inasmuch as the name is added. GREGORY takes the same view. Certainly TERTULLIAN, IRENÆUS, ORIGEN, CYPRIAN, and JEROME, speak of it as a *history*. They are more absurd when they bring forward the name of AUGUSTINE, pretending that he held their view."—*Calvin's Tracts*, vol. iii. pp. 430, 431, *translated by Henry Beveridge*. Edinburgh, 1851.

Those who wish to have a fuller view of the opinions of the different Fathers on this subject may consult Suicer's "Thesaurus," *sub voce* Λάζαρος.

their present condition. In no other portion of Scripture, perhaps, are the different and relative positions of the departed so vividly portrayed. We get a view at once of Heaven and Hell, and are shown what is going on there by Him who is not only the Prince of Life, but who has also "the keys of hell and death."

Let us, then, see what Christ discloses concerning recognition and fellowship in this *spirit-land* which He here presents to us. We have already learned from it (pp. 31, 32) that Memory continues in full exercise after death, and that the incidents of this present life pass in review before the minds of those who have entered upon their eternal state. It also shows us that there is not only recognition, but the most *intimate fellowship,* prevailing betwixt the saints in glory; for Lazarus not only *knew* Abraham—he was permitted to *recline upon his bosom;* that is, to enjoy the closest communion with "the father of the faithful and the friend of God."

Still further, from the scene now before us, we

learn that there may be RECOGNITION BETWIXT THE SAVED AND LOST, though there can be no *fellowship* between them; for the rich man in hell was able to recognise both Abraham and Lazarus in heaven, and they also saw him. But though they thus could "*see*" each other "afar off," there was no possibility of *communion*, for there was "a great gulf fixed" between them, which was destined to prevent for ever all intercourse. And so the sight of the saints by the victims of transgression will serve throughout eternity to increase the wretchedness of these spirits in ruin, and will cast a horror of thicker darkness over their regions of condemnation.

The continuance of Memory and mutual recognition after death are also taught both in the parables of the Talents and of the Pounds. For, unless the several parties therein mentioned *remembered* the various transactions in which they had been engaged during life, they could not possibly give an account of their stewardship after death; and if they were not *personally known* and

recognised, they could not "be reckoned with" according to the principles of individual responsibility which the parables referred to inculcate and assume.

IV.—EVIDENCE FROM THE MIRACLES OF CHRIST.

We shall now proceed to consider the light thrown upon the subject of future recognition by the Miracles of Christ; and that we may be properly prepared for appreciating aright the evidence to be adduced from this quarter, we shall first make a few remarks on the nature of our Lord's miracles in general.

We observe, then, that the miracles of Christ are styled in Scripture, not merely miracles, but *signs*. Each was a *sign* and *seal* of His Divine mission. But it was more :—it was not merely a sign of His mission, but also of the *object* of that mission. Each was a token, not only of the *presence* of a Divine Messenger, but also of the *purpose* for which He came. In fact, the miracles

of Jesus are TYPES—types of the *nature* of His salvation — symbols of His redemption — foreshadows of that world-wide restoration He would eventually effect. Christ's miracles, then, are not like other pretended miracles—mere *wonders*, mere feats of power, which cause people to marvel or stare—which astonish or confound them. They are, indeed, wonders, but they are more than wonders—they are signs, and symbols, and *specimens* of His great salvation. They possess this one grand and distinguishing characteristic of being, with scarcely an exception, *curative* and *restorative* in their character. Their great tendency is to reverse, and do away with, the consequences of transgression.

Thus, when Christ cured the diseases of the body, He taught that the design of His coming was to remove also the maladies of the soul. He opened blind eyes, and unstopped deaf ears, and thus declared that the object of His mission was to enlighten darkened understandings, and cause those who had hitherto been deaf to the calls of

duty to hear and live. When He healed the leper's body, it was a declaration that He could also cleanse the leper's heart. When He cured the palsy, or rebuked the fever, or expelled the demons, or raised the dead, He was just by each and in all of these ways declaring that He was the great Deliverer—come to rescue men from the sufferings and sorrows of the Fall, and to restore them to more than the health and happiness of their primeval condition. A miracle, then, is not, as certain infidels maintain, a *violation* of nature. A miracle is something beside, and above, and beyond nature, but it is not *opposed* to it. A miracle is not *unnatural.* It is *sin* that is really unnatural. Sickness is unnatural—sorrow is unnatural—death is unnatural. Infidels speak of death as "the debt of nature;" but it is no such thing. Death is an outrage upon nature—it is an awful shock to nature—it is a terrible assault upon nature. We are told, (Rom. vi. 23,) that the WAGES of SIN is Death. Death, then, may be a

debt to *sin*, but it is not the *debt*, but the *destroyer*, of nature.

Now Christ, by His miracles, declared that He was the great Deliverer of nature—the beneficent Restorer of creation to its pristine blessedness and beauty; for when—to take a specimen or two—He fed five thousand people with five loaves and two small fishes, He thus *symbolically*, though miraculously, declared that He would yet reverse the curse of barrenness with which sin had blighted the earth; and when he rebuked the roaring tempest, and stilled the raging waves, He showed that He was indeed Creation's Sovereign, who, as "the Prince of Peace, would yet subdue the jarring elements," remove all disturbing forces, and bring all the powers of earth and heaven into a state of more than Paradisiacal order, and excellence, and love.

Christ's miracles, then, prove Him to be the world's great Redeemer, and they form the *earnests* and *auguries* of that universal restoration which

Messiah will yet effect, when, at His second advent, He will not only banish Satan, abolish sin, "and swallow up death in victory," but "when He will also destroy ALL the works of the devil," by bringing forth from the ashes of the present mundane system those "new heavens and new earth," wherein we are assured, (Rev. xxi. 4,) "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain:" for "the former things" shall then have passed away for ever, and Jesus, as the world's complete Deliverer, shall have made "all things new."

Keeping these remarks on the nature of our Saviour's miracles in remembrance, we proceed to examine how they bear upon the subject before us.

We have the following account of the raising of the widow of Nain's son in Luke vii. 11–16:—"And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now, when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son

of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee. Arise. And he that was dead sat up, and began to speak. AND HE DELIVERED HIM TO HIS MOTHER. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people."

The scene here brought before us is indescribably touching. Let the reader just gaze for a moment on the wondrous picture of commingled wretchedness and pity presented in the twelfth verse—"Behold, there was a DEAD MAN carried out, the ONLY SON of his mother, and she was a WIDOW." We have here portrayed, by no ordinary pencil—*Death*, in its most merciless manifestation, cutting down youth in its strength and beauty—*Bereavement*, in its most cruel and heart-crushing exercise, robbing the parent of an only

son—and *Widowhood,* in all its desperate and sickening desolation, exhibiting the lonely mother deprived of her sole surviving source of comfort and support.

Surely such a scene was well calculated to excite the Saviour's compassion—and so it did. Jesus, whose office was "to bind up the broken-hearted," lays an arrest on Death as he is hurrying his victim to the tomb—stays the power of corruption, and deprives it of its prey—recalls the departed spirit to its former habitation; and thus, by an act of marvellous beneficence—betokening at once His Godhead power and human sympathy —He brought the dead to life again, and so caused both "the widow's heart to sing for joy," and all who saw it to "glorify God." But was this all? No, it was not all. Jesus did not stop with manifesting His resurrection power. He showed that He possessed a *feeling heart;* and, therefore, we are told that He not only turned the dead corpse into a living man, but it is also added that, when He had raised this widow's son, "HE DE-

LIVERED HIM TO HIS MOTHER." Oh, what large-heartedness—what deep feeling—what human sympathy were here! Jesus might well have said to the young man when raised, "Come, and FOLLOW ME; to me you owe your life; to me, therefore, henceforth belong your services, your time, your influence, your strength. Come, then, be my disciple; for he that loveth father or mother more than me, is not worthy of me."

But ah, no! The tender-hearted Redeemer said no such thing. On another occasion, when He saw the worldling, the avaricious, and the voluptuary, wishing to make a compromise, and trying to serve both "God and Mammon"—to save the spirit and yet gratify the flesh—He in the most explicit manner, laid down the terms of discipleship, and demanded an instantaneous, undivided, and untiring allegiance, saying, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." "He that forsaketh not father and mother, sister and brother, for my sake and the gospel's, cannot be my disciple."

But now, when the circumstances are altogether different—when piety can be best displayed at home, and filial duty is most required in the domestic circle—He who knew no selfishness, and whose highest joy was to make others happy, delivers the newly-raised son to his mother—restores them at once to the embraces of each other—that again they might rejoice and commune together. And those only who know a mother's joy—a mother's love—

> "A MOTHER'S LOVE!—how sweet the name!
> The holiest, purest, tenderest flame
> That kindles from above:
> Within a heart of earthly mould,
> As much of heaven as heart can hold,
> Nor through eternity grows cold—
> That is a MOTHER'S LOVE."

Such only, we say, can have any idea how this mother of Nain felt, and how her heart not only glowed, as it never glowed before, with affection for her son, but how also it swelled with gratitude to her Saviour, as she received from Him, her beloved boy back again into her warm embrace,

and again took him to her home, a *living* monument of Messiah's omnipotence, sympathy, and love.

But, reader, this miracle at the gate of Nain was intended to be a *symbol* and *sample* of what Jesus will yet perform. It *foreshadows* not only a *coming resurrection*, but also an *approaching restoration*. It intimates that when Jesus will finally "swallow up death in victory," He will not merely raise His people from the grave, but also *restore them to each other*. It declares that He who delivered this "only son of his mother" to the weeping widow in the days of his earthly ministry, will yet inaugurate His final triumph, and "wipe away tears from off all faces," by *restoring* His risen Saints to the fellowship of one another; so that, in the reciprocal joys of a restored friendship and everlasting communion, they may have fresh cause of thankfulness to their Divine and kinsman Redeemer, who, in permitting them to renew their companionships with their old associates in grace, will give them the sweetest token of the exceeding "kindness of His love,"

and consummate their heavenly bliss by allowing them at once to experience the full fruition of Himself, and participate in unending fellowship with His saints in light.

And how, we ask, did Jesus act when He cured the lunatic boy, who was both the only son and only child of his parent? (see Matthew xvii. 14-21; Mark ix. 14-29; and Luke ix. 37-42.) What did He do when He rescued him from the power of that Demon that had often "rent him sore," and cast him into the fire and into the water to destroy him, and under whose fiendish influence the lad was wont to wallow, and foam, and gnash his teeth, and pine away? Did Christ at once command his services, and say unto him, "Follow me?" Ah, no! The same great heart that, at Nain, felt for the *widowed mother*, now feels no less acutely for the *afflicted father*. Jesus did, indeed, "look upon his son," for he was his "*only child;*" and, having expelled the Demon from his usurped dominion, He removed the lunacy, and restored Reason to her throne. But this was not

all; for, having brought back the child from a condition more dreadful than death, and rescued him from worse than the corruption of the grave, He gladdened the heart of the one parent as He had done that of the other. The restoration of Nain is repeated; for we are told, (Luke ix. 42,) that when Jesus had "healed the child HE DELIVERED HIM TO HIS FATHER."

Here, again, the Saviour gives us a specimen and illustration of what He will yet perform. He thus, by the symbol of His own miracle, declares that *He yet intends to bestow upon His people all the blessings of renewed companionship,* and that one element of His joy in His redeemed will arise, not merely from the direct fellowship He himself will hold with them, but also from beholding "*their fellowship* ONE WITH ANOTHER." And so, when His intercessory prayer will be finally and fully answered, and all His people will be WITH Him and be ONE, it will then be seen, as it was never seen before, "how good and how pleasant it is for brethren to DWELL TOGETHER in unity,"

for there and then will the Lord command the blessing, "even life for evermore."

And so, too, we find that every *resurrection of Jesus* was accompanied with a *restoration.* The daughter of Jairus was left with her parents, and Lazarus with his sisters, after being recalled from the dead. Messiah never violated the social compact, or outraged the domestic feelings when He released the prisoners of the tomb, for He came not to destroy, but to restore. His entire ministry on earth was a living illustration of the mighty truth, that the design of His mission was not to dissolve, or separate, or disunite, but to GATHER TOGETHER into one all the Elect of God, whom sin would otherwise have for ever dissevered and destroyed.

Thus we see that these miracles of resurrection power which Jesus performed on earth, all betoken and proclaim *restoration and reunion* amongst His people in heaven. He who, during His life below, delivered her "only son" to the mother, and his "only child" to the father, by these acts

of surpassing tenderness, declared that He, as "the Resurrection and the Life," will eventually, not only rescue His people from the power of the grave, and reanimate them with all the freshness of an immortal being, but that He will yet also *restore them to one another.* And so, amid the acclamations of surrounding hosts, it will at last be seen that the Christian companionships of time were intended to be but the prelude and the preparation for that renewed and undying friendship which His people are destined throughout eternity to enjoy.

V.—EVIDENCE FROM CHRIST'S DESCRIPTIONS OF THE GENERAL JUDGMENT.

There is nothing more striking in the Scripture accounts of the day of Judgment than their *Individuality.* The Bible is continually reminding us that "EVERY ONE of us shall give account of himself to God," (Rom. xiv. 12,) and that "God shall bring EVERY WORK into judgment:" yea,

that "EVERY IDLE WORD that men shall speak they shall give account thereof in the day of Judgment." Now, in order that such a *personal* and searching examination of each individual case may take place, it will be absolutely necessary that all the circumstances connected with *each man's* personal history be investigated. A man's acts are not for the most part performed in *solitude;* his words are not generally spoken alone. In both his deeds and declarations he stands *related to others.* In order, then, that each case may be fully gone into, the parties concerned must be brought forward. They will all be *there,* and can, consequently, be easily produced. Now, is any one so insane as to suppose that, under such circumstances, they cannot, or will not, be *identified* and *recognised?* The conditions involved in the very nature of a judgment, as well as the moral requirements of the great assize, imperatively demand recognition. We cannot conceive of such *judicial investigations* as it implies, without the exercise of *memory,* and

without the various parties being confronted with each other. The language of Christ upon the subject abundantly corroborates this view of the matter. He speaks of the assembled multitudes as retaining a perfect knowledge of their former conditions and proceedings, and to these the Lord himself appeals. Every work, word, and purpose, are represented as viewed by Him in their *varied connexions,* and as receiving their allotted measure of punishment or reward, partly at least, in consequence of the circumstances in which they were performed, spoken, or conceived; for these are described as affecting the responsibility and moral position of the various parties tried.

Such, then, being the case, can it for a moment be supposed that the parties themselves, so deeply interested in the issue, and who were formerly so intimately associated in the proceedings under review, will then be unknown to each other? The Judge Himself teaches a very different lesson for, in the account which He gives of how He will act when on "the great white throne," He de-

scribes Himself as *pointing out* to the lost *His brethren* whom they had *neglected*, saying, "Inasmuch as ye did it not to one of the least of THESE, ye did it not to me," (Matt. xxv. 45.) On the other hand, He speaks of Himself as then *exhibiting* to the benefactors of His saints *His formerly necessitous brethren*, whom, in the days of their flesh, they had visited, succoured, and comforted; for He declares He will then say, "Inasmuch as ye have done it unto one of the least of THESE MY BRETHREN, ye have done it unto me."

The above views are still further corroborated by the averments of Scripture regarding the part which the *Saints themselves* will bear in the proceedings of the final Judgment. "Do ye not know," says Paul, "*that the Saints shall judge the world?*" (1 Cor. vi. 2.) And so also Christ, addressing His disciples, says, (Matthew xix. 28,) "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of His glory, YE also

shall sit upon twelve thrones, judging the twelve tribes of Israel."

From the above passages we find that the *Saints are to take part with Christ in judgment.* There must certainly, then, be mutual recognition amongst these Saints; for an assembly of judges unacquainted with each other would certainly be rather a curious phenomenon—a most absurd and unheard-of tribunal—and one which we cannot conceive of as competent to discharge the awful functions committed to it. The Saints, too, we may remark, in conclusion, must certainly be able to *distinguish* "the twelve tribes of Israel," and to *individualize* the various parties and persons brought under their judicial cognizance, else they would be utterly unfit to discharge the duties assigned them.

VI.—EVIDENCE FROM THE SAVIOUR'S DELINEATIONS OF HEAVEN.

Man, constitutionally, is a *social* being. He was formed for *intercourse* with others, and was never intended to be a solitary or recluse. Accordingly, in none of the states through which he has hitherto passed has it been found "good for man to be alone." Whether, when living in original innocence in his primeval Eden, or afterwards when roaming as a fallen and weeping wanderer on the earth—whether in a state of nature or in a state of grace—it has been seen and felt that he both required and enjoyed communion with his species.

Now, if man was never destined for a *hermitage* on earth, neither will he be doomed to a solitude in Heaven. For *all the ideas given us of Heaven in the Bible are of the most social character;* and whether it be there represented as a kingdom, or a city, or a temple, or a household, or a flock, or a family, the social condition is involved.

But what we wish the reader particularly to mark is, that when Christ describes Heaven to us, He depicts it especially in its *social aspects.* These, in the most prominent manner, He exhibits to our view. He declares that He shall eventually "send His angels, and GATHER TOGETHER his Elect from the four winds, from the uttermost part of the earth to the uttermost part of Heaven," (Mark xiii. 27.) Heaven, then, we see, will be the place of the *Home-gathering* of the Saints. And what does Christ say they will do when thus gathered *Home* to God and Heaven? He tells us they will then "SIT DOWN WITH *Abraham,* and *Isaac,* and *Jacob,* and *all the prophets,* in the kingdom of God," (Matt. viii. 11, and Luke xiii. 28, 29,) and *eat and drink* at His table in His kingdom, (Luke xxii. 30.)

Here, then, we have presented to us a *social scene* of the most delightful character. The angels have faithfully fulfilled their commission, and "GATHERED TOGETHER" from the four winds all the children of God. These have now entered their

"*Father's house,*" and are *seated* at their *Elder Brother's table,* IN COMPANY WITH "Abraham, Isaac, and Jacob," and "all the prophets;" and can any one for a moment suppose that, when thus *seated together,* they will continue *strangers to each other?* The very idea of such a thing is inconceivably absurd; for Christ tells us of this Banquet-scene in Heaven, and holds forth this "sitting down" with patriarchs and prophets "at His table in His kingdom," as an inducement to us to press onward and make sure of this celestial *Home.* But if, when we get there, we could not *recognise* one another, or those ancient worthies mentioned, we would have no evidence whatever of the fulfilment of the Saviour's promise, and the hopes of fellowship with those sainted heroes, which that promise excited and implied, would utterly fail to be realised.

But what puts the matter beyond all doubt, is the circumstance that Jesus declares (Luke xiii. 28) that "the *workers of iniquity,*" though "*thrust out*" of the kingdom, shall then be able to "SEE

Abraham, and Isaac, and Jacob, and all the prophets" who are IN it. If, therefore, even across "the great gulf" which separates hell from heaven, these "workers of iniquity," who had once considered themselves "the children of the kingdom," "SHALL SEE" the Saints referred to, much more, we may feel assured, that all who will eventually be permitted to "*enter in* through the gates into the city," and "*sit down*" at the celestial feast, will not only "*see*" their fellow-guests, but will also be permitted to *associate* and *rejoice with* them for ever.

Christ also teaches the doctrine of mutual recognition when (John xiv. 2) He speaks of heaven as His "*Father's House*" with "*many mansions,*" and so describes the condition of His Saints in Heaven as that of A HAPPY FAMILY *collected together*, and rejoicing along with Himself and each other in the many mansions of this heavenly home. Hence, too, His prayer, (John xvii. 24,) "Father, I will that they also whom thou hast given me be WITH ME where I am;" and, accordingly, we find that He comforted His troubled disciples by

saying to them, (John xiv. 2, 3,) "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that WHERE I AM, THERE YE MAY BE also." Now, if God's redeemed are to *dwell together* in *their Father's house*, they will surely be *acquainted with* each other; for who ever yet heard of a happy and united family, dwelling together in the same house, the members of which were *strangers* to one another and enjoyed no *mutual intercourse?* Such a supposition is perfectly ridiculous, as well as shockingly revolting to all the tenderest feelings of our nature; and, therefore, we believe that this delightful *domestic view* which Christ, in the passages referred to, presents to us of our future condition, should of itself be perfectly sufficient to convince every unprejudiced mind of mutual recognition and fellowship in the life to come.

We shall now conclude this section by a very brief reference to an additional view which Jesus discloses to us of the *present condition* of His

departed Saints. In the narrative of Dives and Lazarus, already mentioned, the Saviour represents the Sainted beggar, when carried to the heavenly world, as *reclining on "Abraham's bosom."* Now, those who are at all conversant with oriental manners know that for one person to *recline on the bosom of another*—just as John reclined on the bosom of the Saviour—is *the most expressive mode of exhibiting the enjoyment of fellowship* with that person. When therefore Lazarus was seen by the lost in Hell, as reclining on the bosom of Abraham in Heaven, it was seen by those victims of despair that he was not merely permitted to become personally acquainted with the patriarch, but also to hold the most *endearing fellowship* with him. And the information which Christ would convey to us, by thus showing us Lazarus reclining on the bosom of Abraham, is, that *the present relations of His Saints in glory towards each other* are such as may, perhaps, be best exhibited by the mere enunciation of the words, MUTUAL KNOWLEDGE—CONFIDENCE—COMPANIONSHIP—and LOVE.

VII.—RECAPITULATION AND REVIEW OF EVIDENCE.

We have now examined somewhat in detail the inspired history of our Lord's ministry, so far as it bears upon the subject we are considering. We have found that the evidence it furnishes in support of the doctrine of the mutual recognition of the redeemed in heaven is of the most abundant, varied, and cumulative character, and, though often indirect, it is not on that account the less satisfactory.

His discourses—the scene of His transfiguration—His parables and miracles—His description of the Judgment—and His delineations of Heaven—all, as with one voice, unite in testifying and assuring us that the redeemed will for ever *know and associate with each other* in the future world. Nay, they do more; for our Lord represents those of His people who had been assisted by others of His Saints on earth as waiting, like ministering angels, on the borders of the invisible world to

receive these their former benefactors to the embraces of their affection, and waft them to everlasting habitations, so soon as they have left their clay-built tabernacles on earth.

Christ, too, shows us that mutual recognition after death is not confined to Heaven, but extends also to Hell, and proves to the inmates of the latter an additional element of suffering. Yea, it will tend to make them for ever the subjects of a profounder wretchedness, inasmuch as it will both fit them for being witnesses against each other at the Judgment, and also for being the recriminators and tormentors of one another throughout the eternity which will ensue.

From the Transfiguration scene, in which Messiah furnishes us with *a glimpse of heavenly life*, He would have us to conclude that not only will the Saints of various generations and climes and conditions know each other and *converse together*, but that even in glory they will not forget the decease "which hath been accomplished at Jerusalem," and that so the scenes of Cal-

vary will still be "talked of" in the Sanctuary above.

When Jesus drew aside for a moment the curtain which conceals the place of suffering, it was not merely to let us see "the rich man lifting up his eyes in Hell, being in torments," but to show us that Memory is still active there, stinging like an adder, as it reminds Dives of his former "lifetime," with its "good things;" and that, in conjunction with the power of vision, it scourges him like a scorpion, and fills him with an agony of remorse and shame, whilst it compels him to recognise Lazarus as a Saint of God, to whom, with all his wealth, he had neglected to perform those acts of mercy which had been rendered by the very dogs.

By His miracles, too, we have seen Jesus, our Elder Brother, teaching that He is no "Divider of Friends or Destroyer of Friendships," but that He is indeed the great RESTORER, who will yet deliver back again, to all who will believe in

Him, those Saints of His whom death had rudely severed and snatched away.

From this account of the Judgment-day we learn that not only will Jesus, as the great Heart-Searcher, bring every work into judgment, with every secret thing, but that His SAINTS also will judge the world, and will, of course, become acquainted with the different cases and characters that will pass under their review. The various parties seated before that great tribunal will then—Christ evidently implies—be placed face to face, and made to recognise one another; for the men of Nineveh, and the inhabitants of Sodom and Gomorrah, will neither be unnoticed nor unknown when they "rise up in judgment" to condemn those more guilty cities, which, though favoured with Messiah's own ministry, refused His offers, and despised His grace.

And so, too, recognition and renewed fellowship are taught in the Saviour's account of

Heaven. For, as we have seen, He represents it as the *Family dwelling-place* of the "sons and daughters of the Lord Almighty," where, "gathered together" as children of the same Father, they will live together in the many mansions of the same House, eat and drink together as companion-guests at the same Table, and together and for ever behold the glory of the same LORD.

CHAPTER IV.

EVIDENCE FROM THE EPISTLES AND APOCALYPSE.

In considering the testimony borne to the Saints' future recognition by the apostolic writings, we shall confine ourselves to an examination of the Epistles of the great apostle of the Gentiles, and to the Apocalypse of the beloved John.

The apostle Paul, who, of all mere men that ever lived, knew most of Heaven—for he alone had for a time been "CAUGHT UP" into it*—

* From 2 Cor. xii. 2–4, we learn that Paul was actually "CAUGHT UP" to the "third heaven," or "Paradise." It is astonishing how, after such a plain and repeated assertion, any one would attempt to fritter away the apostle's declaration, so as to make this ascension to Heaven denote simply a mere *trance* or *vision*. Such conduct is worthy only of the lowest Neologian; for, if we are to believe his own inspired testimony, Paul was, either "in the body" or "out of the body" really

was wont to take a view of it similar to that of his beloved Master, and to describe it as the *Meeting-place* and *Home* of all the children of God. Accordingly, we find him terming the congregated body of the redeemed in glory "THE WHOLE FAMILY IN HEAVEN," (Eph. iii. 15,) and speaking of it as "THE HOUSEHOLD OF GOD," (Eph. ii. 19.)

Now, the ideas conveyed by these appellations certainly involve *Recognition;* for no one ever yet knew "a *whole family*" or "a *household,*" the members of which were *mutual strangers.* But we submit that the above-mentioned designations of the redeemed Church imply more than mere recognition — they convey also the additional notions of *near relationship* and

CAUGHT UP or carried to Heaven, where he heard such words and saw such things as were unlawful or impossible for him afterwards fully to make known, though the attentive student of his writings may discern the influence of this temporary ascension in many of Paul's subsequent statements. The fable of Mohammed's pretended journey to heaven may perhaps have been suggested to the mind of its fabricator by his having read or heard of this real one of our highly-favoured apostle.

intimate communion. The very mention of a "*family*" awakens in the mind ideas of the *tenderest and closest union;* and the supposition of a happy and holy household, as that of God must be, living in a state of *estrangement,* or in any other than one of mutual sympathy and endeared fellowship, is both unnatural and absurd. The only conceivable circumstances in which the communion of a happy and rejoicing family could be interrupted or prevented would be if the members thereof were separated and scattered abroad over the Almighty's empire. No such hypothesis is, in the present case, admissible, for *the Scriptures uniformly represent the heavenly state as a consociated and united one, as that of a family or household* GATHERED TOGETHER, *and living perpetually in the* SAME PLACE, *in company with Christ and with each other.*

That this is so will be abundantly evident from the following declaration of the apostle Paul. Thus (2 Thess. ii. 1) we read—"Now we beseech

you, brethren, by the coming of our Lord Jesus Christ, and by our GATHERING TOGETHER unto Him." Yes, when Jesus comes again, He will indeed (John xi. 52) "*gather together* in ONE all the children of God that have been *scattered abroad*" over the surface of the earth during the successive generations of time. But, further, Paul not only speaks of this "*gathering together*" of the Saints, but also of their being at length *presented* TOGETHER by Christ unto the Father. Thus, in 2 Cor. iv. 14, he says—"Knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall *present us* WITH YOU." He declares that they shall not merely be "presented TOGETHER," but that they shall also have "REST" *along with* one another, when, after the struggles and tribulation of this life are overcome, they shall be made to "*sit* TOGETHER *in heavenly places* in Christ Jesus," (Eph. ii. 6.) For, in 2 Thess. i. 7, after having declared that God shall "recompense tribulation" to them that trouble the Saints, he adds that, to those troubled Saints,

the Lord will *then* give "*rest* WITH US"—that is, rest in company with us—"when the Lord Jesus shall be revealed from Heaven with His mighty angels."

But a still more interesting passage, as bearing upon the subject before us, will be found in 1 Thess. iv. 13 18, where we read :—

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up TOGETHER WITH THEM in the clouds, to meet the Lord in the air: and so shall we ever be

with the Lord. Wherefore, comfort one another with these words."

The apostle here sets himself to comfort those who had been deprived by death of their Christian friends, and who were still sorrowing under their crushing bereavements. And what is the consolation wherewith he comforts them? He says to them, "Sorrow not as others which have no hope;" but what was this "*hope*" which he speaks of as belonging peculiarly *to them?* Why, it was that when God should bring their departed friends who were "*asleep*" in Jesus *with* Him, that then also they which should be alive and remain would be "caught up TOGETHER WITH THEM" —or *in company with them*—"in the clouds, to meet the Lord in the air; and so," he adds, "shall we"—even all of us—"ever be WITH THE LORD." "Wherefore," says he—seeing that God shall thus eventually *bring our beloved dead with Him*, and that *they* and *we* shall then be caught up *together*, or *in each other's company*, to meet the Lord, and that so we *all*—that is, *both our deceased friends*

and ourselves—shall be TOGETHER, and FOR EVER, WITH the Lord—"comfort one another with these words," or with this "blessed hope" of *reunion* and of *restored* and *perpetual communion* which these words make known.

The same truth is taught in Col. iii. 4, where Paul declares, "When Christ, who is our life, shall appear, then shall ye also appear WITH HIM in glory." Yes, the Saints shall then know, better than they ever knew before, that they are not only „ members of Christ," but also "*every one members one of another.*" (Rom. xii. 5, and Eph. iv. 21.) And, so far from suffering any curtailment of privilege by their transference to the heavenly world, they will, throughout eternity, in a far higher and closer degree than ever they were in time, be permitted not merely to enjoy "fellowship with the Father, and with His Son Jesus Christ," but also to have "*fellowship one with another.*" For then, as "*brethren*" of the same Lord, and "*joint-heirs*"* of the same inheritance, and "*chil-*

* Literally "*companion-heirs.*"

dren" of the same Divine family, they will enjoy a closeness of intercourse and sweetness of friendship to which they were comparatively strangers whilst travelling through this desert wilderness of earth.

The foregoing views are abundantly corroborated by what the apostle tells us regarding the *aim* and *issue* of his ministerial labours. Thus, in Col. i. 28, after having spoken of Christ as in the believer "the hope of glory," he adds, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." In these words, Paul informs us that the great object of his efforts in reference to his hearers was that he might "PRESENT EVERY MAN PERFECT IN CHRIST JESUS." But how could he thus present "*every man*" unless he *knew him?* The language clearly implies that the apostle, "in the day of Christ," would be able to *distinguish* and single out *his* hearers from all others, and *present each* of them to his beloved Master as the fruit of *his* ministry, and the evi-

dence of his spiritual success. For *this* he preached, and warned, and taught, and prayed; and cherishing this hope, he rejoiced in his sufferings for them, and was willing to "endure all things" for their sakes, provided that he might at last be able to "*present* EVERY MAN of them holy, and unblamable, and unreprovable" in Messiah's sight.

So also he exhorts the Philippians to "work out their own salvation with fear and trembling," and to "shine as lights in the world, holding forth the word of life," that, says he, "I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain," (Phil. ii. 16.) Now, this language is only warranted and intelligible on the supposition that the apostle would be able to *recognise* these Philippians at the day of Judgment as those amongst whom he had laboured, and who had been, in some measure at least, prepared for the heavenly kingdon by his exertions.

The truth is, Paul looked upon those converted, and sanctified, and comforted by his ministry as forming the *proper rewards* of that ministry; and,

accordingly, we find him saying to the Thessalonians—"For what is our hope, or joy, or crown of rejoicing? Are not even YE in the presence of our Lord Jesus Christ at His coming? For YE are our glory and joy," (1 Thess. ii. 19, 20.) Now, the apostle could not have cherished any such "*hope*," or anticipated any such "*joy*," or expected any such "*crown*," unless he had felt persuaded that he would then *know* his hearers, and be for ever *associated with them*. But, in the very "presence of our Lord Jesus Christ at His coming," he did expect to recognise them, and rejoice over them, as those whom he had been honoured in recovering, and as the spiritual laurels, the everlasting trophies, of that mighty victory he himself had won.

Nay, in another place, he represents this rejoicing as *mutual* betwixt his hearers and himself; for, to the Corinthians he thus writes—"Ye have acknowledged that WE are YOUR REJOICING, even as YE also are OURS in the day of the Lord Jesus," (2 Cor. i. 14.) Yes, the members of the Church will both *recognise* and *rejoice to meet* their faith-

ful pastors in the day of Christ, and, in the presence of the Lord Jesus, acknowledge their obligations to them, as the instruments of their spiritual recovery and their helpers to immortal glory. Whilst the ministers of Christ will rejoice over these ransomed members of their flocks as their *fellow-heirs* of the kingdom, and as the crown of rejoicing provided for them by the righteous Judge.

And, oh! what a stimulus to ministerial exertion should such a prospect impart; for, let the minister of Christ remember that every soul converted by his agency is a new jewel added to his celestial diadem, and that, in building up believers in holiness, he is, as it were, just polishing rubies for his eternal crown. Let him, then, take care lest by any remissness he should diminish the weight or dim the brightness of his heavenly coronet; and, above all, let him beware of staining it with any sin, lest throughout eternity it may shine with a fainter lustre, or reflect a paler radiance than it might otherwise have done.

Let us now see how the visions of the APOCALYPSE bear upon the subject. In Revelation vi. 9-11, John says—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."

From this passage we learn that *John* was not the only one who was able to *recognise* the souls under the altar as those that had been "*slain* for the Word of God, and for the testimony which they held." They evidently *knew* EACH OTHER to be martyrs, for their cry is, "How long, O Lord, holy and true, dost thou not avenge OUR BLOOD on them that dwell on the earth?" They have, we

see, a perfect *reminiscence* of their own bloody *death*, of the *earth* on which it occurred, and of *the parties* at whose hands it had been endured, whilst *each* is marked out by white robes being "given unto EVERY ONE of them." They are not kept in ignorance of what *is* occurring, or *about to happen*, on the earth which they had left; for they are informed of "their fellow-servants," and also of "their brethren" still in the body, that these "should be killed," as they themselves had been, and, therefore, they are directed to "rest for a little season," till this predicted martyrdom should take place, and until God should have avenged the blood of His servants, as they desired. Then will they raise their song of thanksgiving, saying, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy. And again they say, Alleluia."

And thus, were we to examine minutely all the visions of this wondrous book which bear upon

our subject, we should find that the principle of *individualization*, and of distinguishing EACH ONE according to his character and works, pervades the entire of it. So far from viewing the inhabitants of the future world as a whole, or in a mass, it is remarkable for the minuteness and individuality of its descriptions. Not only does it single out "the beast" and "the false prophet" for special animadversion, but speaks also particularly of "prophets," "martyrs," "saints," and "of them that keep the testimony of Jesus"—marks the dead as "both small and great" whilst they stand before God—brings before *each* man what has been "written in the books" concerning *himself*, and declares "they were judged EVERY MAN according to their works."

CHAPTER V.

HEAVENLY RECOGNITION NECESSARY TO HEAVENLY PERFECTION.

WE are uniformly taught in the Scriptures that our condition in Heaven will be a *perfect* one—that no element of happiness will be wanting there—that it will possess "FULNESS of joy," as well as "pleasures for evermore." If, however, there is to be no Recognition in Heaven—if its countless millions are to have no fellowship with each other, but to remain for ever mutual strangers, and never to be allowed either to tell of the grace they received on earth, or to converse together of the glory to which they have attained above—why, in such a case, it would be easy for us to conceive of a more *complete* heaven. For,

by the addition of the single element of *mutual acquaintanceship,* we would add immeasurably to its felicity. But the Heaven of the Bible is, indeed, a Heaven of all possible perfections, and, therefore, we may safely conclude that this essential element of a perfected condition cannot and will not be wanting in the Sanctuary above.

And that this may be evident to all our readers, we shall, in the present chapter, endeavour to show that mutual recognition amongst the Saints in Heaven will be necessary—1*st,* To the perfection of their love; 2*d,* To the perfection of their reward; 3*d,* To the perfection of their knowledge and fellowship; and, 4*th,* To their perfect appreciation of the providences of God.

I.—HEAVENLY RECOGNITION NECESSARY TO HEAVENLY LOVE.

"Love," we are told, "*is of God,*" (1 John iv. 7,) and is at once a distinguishing characteristic of the Christian and of Heaven. It is a dis-

tinguishing feature of the Christian, for Christ says, "By this shall all men know that ye are my disciples, IF YE LOVE ONE ANOTHER." "We know," says the apostle John, "that we have passed from death unto life, BECAUSE WE LOVE THE BRETHREN," (1 John iii. 14.) And as it is an essential attribute of the "new creature," so also will it be of the new creation, for in reference to it Paul declares, charity or LOVE "NEVER FAILETH," and adds, "NOW ABIDETH faith, hope, LOVE; but the greatest of these is LOVE."

But *knowledge* is necessary to the very existence of love, and *perfect knowledge* to the exercise of *perfect love,* for we cannot love either person or thing of which we are totally ignorant; and, therefore, if in Heaven we are to love one another fervently, we must know each other perfectly. And such will be the case; for LOVE is to the *moral* creation what attraction is to the *material* creation—IT IS THE BOND OF UNION. *It binds each to the other, and all to Jehovah.* So far, then, from being a merely animal emotion, which is to be

destroyed by death, love is a divine implantation, which can only find its full and free exercise in Heaven, and which will breathe and burn with more than a seraph's fire for ever before the throne of God. Love to the *creature* is not at all incompatible with love to the *Creator;* for the law which obtains here will obtain hereafter, and whilst throughout eternity we shall love God *supremely*, we shall also, throughout the same eternity, "*love our neighbour as ourselves.*" And, therefore, we quite agree with Southey when he says—

"They sin who tell us LOVE can *die:*
With life all other passions fly—
All others are but vanity.
In Heaven *Ambition* cannot dwell,
Nor *Avarice* in the vaults of Hell;
Earthly, those passions of the earth,
They perish where they have their birth
But LOVE is indestructible.
ITS holy flame for EVER burneth,
From Heaven it came, to Heaven returneth;
Too oft on earth a troubled guest,
At times deceived, at times oppress'd,
It *here* is tried and purified,
Then hath in HEAVEN its perfect rest.

It soweth *here* in toil and care,
But the harvest-time of LOVE is THERE."

II.—FUTURE RECOGNITION NECESSARY TO THE COMPLETENESS OF OUR FUTURE REWARD.

The Bible assures us, that "whatsoever a man soweth that shall he also reap," and that "every man shall receive his own reward according to his own labour," (Gal. vi. 7, and 1 Cor. iii. 8.) From these passages we see that the faithful labourer will finally be blessed *in proportion to, and according to, the character of his labours now.* He will then know that the pleasures awarded him have not been bestowed at random or on any capricious principle, but are really the natural and necessary results of his own works on earth—that the *reaping* shall be of the same character as the *sowing,* and that he is just receiving "*his own reward* according to his own labour." He must, then, *remember* the *sowing* in order to understand the justness of the *reaping.*

He must recollect the *work* in order to be convinced of the righteousness of the *reward;* and if he is to obtain "souls for his hire," he must be able to *recognise* them in eternity, in order to see that they are the legitimate rewards of his labours in time.

We are told that it was promised to the Saviour that He should "SEE of the travail of His soul and be satisfied," and, cheered by such a hope, "He endured the cross and despised the shame." Now, as it was with the Master so shall it be with His faithful servants. In this respect they too will "enter into the joy of their Lord," by SEEING in Heaven the products of their toil on earth; for, in the redeemed saints brought home to God by their instrumentality, they, like their Divine Head, shall "SEE of the travail of their soul," and, like Him, they will be "satisfied." Yes, *satisfied;* for the very *sight* of these redeemed ones will afford them unspeakable satisfaction, because *in them* they will behold the *proper reward* of all their labours, whilst the thought

of uninterrupted and everlasting fellowship with them will heighten immeasurably their celestial bliss.

In consequence, then, of this mutual recognition, the saints in glory will be eventually able to comprehend the *entire* effects of their labours and prayers on earth. God, in this present life, is pleased, in wisdom and mercy, to conceal from us, to a large extent, the consequences of our actions, and therefore the devoted pastor will never see the entire fruits of his ministry, nor the Christian father be able to estimate aright the full influence of his efforts and his prayers, whilst in the body. But as the cycles of eternity roll on they will be seen; for "blessed are the dead which die in the Lord," because, we are told, "*their works do follow them;*" that is, the products of their spiritual toil, in the form of souls awakened, converted, instructed, edified, and comforted by their instrumentality, "do follow," and will continue to follow, them to their celestial dwellings long after they themselves have "rested

from their labours." And in the fresh arrivals which will be continually occurring—in the consequently increasing accessions to the heavenly circle, and in the mutual gratulations which will thence arise by means of recognition and renewed fellowship betwixt the former recipients and dispensers of saving grace—the rest of the intelligent creation will behold successive and most enrapturing illustrations of the truthfulness of gospel promises, of the reward of Christian faithfulness, and of the blessedness of the communion of the saints.

These views are still further corroborated by the declaration of Christ in John iv. 36, where, speaking of the spiritual reaper, He informs us, "He gathereth fruit unto life eternal, THAT both he that soweth and he that reapeth may REJOICE TOGETHER," or *in each other's company;* and if so, they must and will *recognise* one another. The faithful minister, then, who has been honoured during his earthly life in forming "a congregation of faithful men and women," but

who has been called to the assembly above before he beheld the completion of his work, will eventually recognise and "*rejoice with*" his devoted successor who may have been permitted to carry on the good work, or complete it against the time of the Lord's coming. The sainted mother, too, whose chief anxiety when on earth was for the conversion of her beloved children, but who may have been suddenly snatched away from them in their veriest childhood, without witnessing the accomplishment of her prayers, will, throughout eternity "*rejoice with*" her successor, who, in the providence and mercy of God, may have been sent to water the seed sown, and to train those little ones as plants of Paradise, until all together have been ripened for the heavenly Eden, and prepared for "*rejoicing together,*" and for ever in the bonds of a reciprocal admiration, thanksgiving, and love.

One person may have been here employed in the conversion, another in the sanctification, and a third in the comforting of a child of God, and

so at length all three will "REJOICE TOGETHER," as having been joint promoters of such believer's complete salvation. And as all were permitted to take part in the work of grace of which on earth he was the subject, so all will "rejoice together" when they behold in Heaven this redeemed one appearing as at once the monument of the Divine mercy, the fruit of their united efforts, and the enhancer of their eternal joys.

III.—HEAVENLY RECOGNITION NECESSARY TO THE RETENTION AND PERFECTION OF OUR KNOWLEDGE, AND ALSO TO THE ENJOYMENT OF HEAVENLY COMMUNION.

Were we not to know one another in a future state, it would follow that the knowledge of each other we *now* possess must be *lost*, and that in this respect our ignorance will be greater in Heaven than it is here. This, however, cannot be, for the Scriptures assure us that our knowledge, so far from being diminished, will be

vastly enlarged hereafter. Thus Paul, in 1 Cor. xiii. 9-12, writes—"For we know IN PART, and we prophesy in part. But when that which is PERFECT is come, then that which is in part shall be done away. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." In this passage our present condition as regards knowledge is contrasted with our future one; and we are expressly told that our present state is one of very limited information, whilst our heavenly one will be that of perfect knowledge, and if so, we cannot possibly be ignorant of each other. "WE SHALL THEN KNOW EVEN AS ALSO WE ARE KNOWN," so that the old Welsh minister was quite right, who, when interrupted in his studies by his wife asking—"John Evans, do you think we shall know each other in Heaven?" bluntly replied, "To be sure we shall. Do you think we shall be greater fools there than we have been here?"

But still further, Heavenly Recognition is

necessary to HEAVENLY COMMUNION, for there can be no communion betwixt strangers. *Mutual knowledge lies at the basis of all fellowship,* whilst confidence, sympathy, and love, are also required for its exercise; and these essential elements of communion never can co-exist where there is no recognition. The doctrine, then, of "*the Communion of the Saints*" requires us to receive this truth also, for none will pretend that "*the Communion of Saints*" is confined to the Church on earth, but all must confess that it embraces "*the whole family,*" whether "in earth or heaven;" and so, too, must the privilege of mutual acquaintanceship—on which such communion depends—be equally co-extensive. And, therefore, when at length, amidst the brilliancy of the heavenly city, "we walk in the light as He is in the light," we shall then have fellowship "one with another," in a way and to a degree such as we had but little experience of whilst subjected to the darkness and coldness of this world.

Here, then, we see the importance of the doctrine of which we have been treating. Abolish it, and we put an end to "the Communion of the Saints" in glory; but establish it, and we lay a basis for some of the most delightful pleasures and employments of the heavenly world. Thus, in consequence of being mutually acquainted, the Saints of different generations will be able to communicate to each other most interesting information regarding the condition of the Church and of the world in their days, and so most strikingly illustrate the providence and grace of God, as manifested during the times and in the countries in which they lived. For we must remember that the most faithful of earthly historians furnish but very imperfect accounts of the events which they profess to record, and our most highly-esteemed biographies contain but very partial and inaccurate views of the characters they describe. In eternity, then, and in eternity alone, can we learn "*the truth, and the whole truth,*" regarding past transactions, and then

only shall we be able to see men in their real characters.

Many of God's dealings are now obscure to our minds and staggering to our faith, because of the partial and erroneous views we have taken of them, but in eternity all will be made plain. And if those eldest and most attentive students in creation—"*the principalities and powers in heavenly places*"—learn, even now, from "*the Church*" on earth, much of "*the manifold wisdom of God,*" still more may we expect that the Saints in glory will instruct and delight each other by communicating to one another a true account of the incidents of their former lives. Yes, ADAM will be able to tell us of his primeval bliss in Eden, and of his bitterness of spirit as he was driven from that "garden of the Lord;" EVE of her feelings of commingled gladness and hope, when, upon the birth of her first-born, she joyously though erroneously exclaimed, "*I have gotten* A MAN, JEHOVAH HIMSELF."* And both

* In our common English version of Gen. iv. 1, EVE, on the

our first parents will then be able to say how their hearts were wrung, and how they grew pale with agony, when, in the lifeless body of their slain son, they saw, in all its terribleness, the consequence of sin. Righteous ABEL also — yea, surrounding Cherubim and Seraphim themselves

birth of Cain, is made to say, "*I have gotten a man from the Lord.*" This rendering is, however, incorrect, as there is no word in the original *Hebrew* which properly answers to the English preposition "*from*" of our translation; for the Hebrew "*Eth*," so rendered, is not in this place a *preposition*, but a *particle of emphasis* placed before JEHOVAH, to designate the object to which it is prefixed in the most explicit manner. The literal version, then, of what Eve really uttered is that given above in the text. When, therefore, on the appearance of her first-born son, Eve exclaimed, as already mentioned, "*I have gotten* A MAN, JEHOVAH HIMSELF," she evidently thought that the unhappy CAIN was the promised "*seed*" and destined Saviour. And though she was mistaken as to the particular individual, yet this language of our common mother is interesting, both as a record of primitive belief, and also as proving that Eve was expecting for her Saviour a God-man mediator; and believed that the "*seed of the woman*" that was to bruise the serpent's head would be, what we know He really was, "God manifest in the flesh."

Those who wish to see more on this subject may consult Dr Pye Smith's "Testimony to the Messiah," vol. i. pp. 228–234, third edition, London, 1837; and Faber's "Horæ Mosaïcæ," vol. ii. pp. 55, 56, second edition, London, 1818.

—may tell the wonder and interest that, in the Upper Sanctuary, arose, when that first Martyr appeared in Heaven—the earliest specimen of man fallen, grace triumphant, Death vanquished, and the soul redeemed.

SETH, too, will be able to give us precise information respecting the Church in his days, when men "first began to call upon the name of the Lord." Holy ENOCH—the first of "*living changed*," —will state his perpetual obligations to that unceasing grace which enabled him, whilst on earth, to "walk" in daily fellowship with Jehovah, whilst he narrates the particulars of that marvellous "testimony" which, "before his translation," he received — that "he pleased God." From NOAH, the righteous preacher, we shall learn how, "through faith, moved with fear, and warned of God," he "prepared the ark, condemned the world, and became heir of the righteousness which is by faith."

ABRAHAM will declare how, with throbbing heart but faith unwavering, he, at the call of Heaven,

left his kindred and his country's gods, and "went out, not knowing whither he went;" and how afterwards, sustained by grace, through faith, he was enabled to bind, and lift the knife to slay in sacrifice, "his son—his only son—Isaac, whom he loved," and how Divine mercy stayed him, and Divine love rewarded him, by constituting him for ever "*the father of the faithful, and the Friend of God.*" And what lessons of heavenly instruction good old ISAAC may impart, as he talks to us of the grace which enabled him, even when a youth,* to acquiesce in his father's sacrificial purpose—which, in after times, enriched his spirit as he meditated upon the promises of the covenant "at even-tide," and finally, through faith, prepared him for "blessing Esau and Jacob concern-

* According to the most accurate computations, ABRAHAM was an old man of one hundred and twenty-five, and Isaac twenty-five years old, at the time of his intended sacrifice Great, then, must have been the piety of this "child of promise," which caused him voluntarily to submit to become the victim on his father's altar; for, being a young man in full strength and vigour, who was able to carry from a distance all the wood required for "a burnt-offering," he could, had he

ing things to come?" JACOB will illustrate for us at once the evils of selfishness, the consequences of duplicity, and the power of prayer. JOSEPH will declare to us how God was with him in the pit, the prison, and the court, and how he required grace to serve before Pharaoh's throne as well as to suffer in Potiphar's dungeon. When MOSES recites his history, we shall see how Egypt's literature and the piety of his mother-nurse alike combined to fit him for being, in after times, the Lawgiver of Israel, and the servant of the Lord. JOSHUA can say how he was enabled to "fight valiantly," CALEB, how he "followed the Lord fully," and SAMUEL, how he got grace to warn so faithfully. ELI will expatiate on his shortcomings, and DAVID on his more aggravated transgressions,

wished, easily and successfully have resisted the awful purpose of his aged parent. The very circumstance, too, that he submitted to be "bound," and to be laid on the altar upon the wood, proved that, even at this comparatively early age, ISAAC had become partaker of the grace of "faithful ABRAHAM."—See Hale's "Analysis of Chronology," vol. ii. pp. 123, 124; Josephus "Antiq.," i. 13, 2; and Kitto's "Pictorial Palestine," vol. i. p. 63.

whilst both will adore the mercy that pardoned and the grace that restored and sanctified them after all.

Now, this heavenly instruction will be through the medium of *mutual recognition.* For without it we could know nothing hereafter of those ancient worthies "who through faith subdued kingdoms, wrought righteousness, obtained promises—out of weakness were made strong, and turned to flight the armies of the aliens." To this *mutual acquaintanceship* of the redeemed above will we be indebted for all farther information we shall receive from EZEKIEL regarding his mysterious visions, or from DANIEL as to his feelings when thrown into the lions' den. Yes, by means of it we shall learn from ISAIAH if he was "sawn asunder;" from the "THREE CHILDREN" of their fellowship with the Only Begotten one in the furnace; and from JEREMIAH of God's presence and grace with him in the dungeon. Yea, from "all the prophets," how they were enabled to "believe the promises," and to have "respect unto the recompense of the reward."

Nor will it be with the spiritual heroes of Patriarchal and Israelitish times merely that heavenly intercourse will be held. The Saints of every age and every clime will hold high fellowship above —apostles as well as patriarchs—Christian fathers as well as Israel's and Judah's prophets—modern reformers as well as ancient seers—primitive disciples and the most recent converts—martyrs and confessors—missionaries and ministers—the public Christian and the private and unknown saint—the most advanced believer and the weakest babe in Christ will all be congregated there. And as, in the bonds of an unsullied holiness and breathings of a perfect love, they *commune* TOGETHER regarding their former earthly condition but now glorified estate, they will delight and instruct each other by the rehearsal of their previous and *individual* histories, as affording so many striking and varied exhibitions of Jehovah's providence, and faithfulness, and grace. So that, upon a review of all, their hearts may beat warmer, and their songs of blessing be heard louder, and their palms of

triumph wave higher, in honour of that Beloved One, who hath not only washed them in His blood, but hath at length "*gathered*" them all "TOGETHER" to the heart, and home, and family of God.

IV. — HEAVENLY RECOGNITION NECESSARY TO THE PERFECT APPRECIATION OF GOD'S PROVIDENCES.

"*What I do thou knowest not now, but thou shalt know hereafter,*" is the language of Messiah to each of His Saints when suffering on earth. Here Jehovah's dealings towards His people are often perfectly inscrutable. "Clouds and darkness are round about Him, His way is in the sea, His path in the mighty waters, and His footsteps are unknown." The children of Israel are often sorely discouraged because of the way, for the night is dark, the road is rough, the pilgrimage is long, the enemy is powerful, and the desert blasts are keen: and were it not for the promise, "*Lo, I am with you alway,*" the pilgrim's heart

would utterly fail. It is the presence of the Jehovah-Angel which cheers him, it is His power alone sustains him; and, as he goes up through the wilderness, it is on the bosom of the Beloved alone he leans. But when at length, through grace, he has reached the Heavenly Zion, and become "perfect before God," then does he know even as also he is known, and see as he is seen. The day of the revelation of all things has come; and by the "great cloud of witnesses"—those heavenly watchers—that, during all his life long, encompassed him, and who, though unseen, were constant and interested spectators of his course, the sorely tried Christian is taught that what he once considered his severest afflictions, were in reality the Saviour's choicest love-tokens to his soul. Yes, these elder members of the family that have been long in glory will make it evident to the newly-arrived Saint,* that all the hammer-

* In several parts of the Book of Revelation, not only CHRIST, but *several other* inhabitants of Heaven, are introduced as TEACHING John, by explaining to him his difficulties, and by giving him important information regarding both the future

ing and hewing, the chiselling and the cutting, the rubbing and the polishing to which he was so frequently and long subjected below, were just because he was eventually destined to occupy no ordinary place in the heavenly temple, but to shine for ever as one of the choicest jewels in the Redeemer's crown. They will then enable him to understand that, in all His dealings, Messiah was acting towards him with a *benevolence* which

and the past. Now, if these celestials INSTRUCT one who was then only permitted to "look" in through the "door" which was for a little "*opened in Heaven,*" much more may we expect will they rejoice to TEACH those who have "*entered in through the gates,*" and have for ever become inmates of the Holy City.

From Rev. vii. 13, 14, it would appear that the older Saints take particular pleasure in *instructing* those to whom the scenes and society of Heaven are still strange. Thus, in the passage just referred to, we find that when John, astonished at what he witnessed, but restrained by humility from inquiring, stood silent in the presence of "*one of the elders*" sent to inform him, this "elder" brother of the family, with a kindness and delicacy quite characteristic of a Saint in glory, gently stimulated the curiosity of his younger brother still in the body by himself proposing to the apostle the question, "What are these?" . . . . and "whence came they?" which was just a gentle way of saying, "Do you know them?" or "Would you like to know what they are, and whence they came?" And

never injured, and with a *wisdom* that never erred. So that, as he stands complete with all "the redeemed from among men," on the top of the Heavenly Zion, and from its cloudless summits looks back upon the way in which he has been led, the new but now glorified inhabitant of Heaven will see that, though he may have been led by a *rough* way, he has been brought by the

then John having replied to the effect that his elder and more experienced companion did know, and, consequently, could inform him, this "elder" Saint proceeds to describe to him the blood-washed multitudes before him, and to tell him of the unending happiness they enjoyed.

Whilst, then, Christ Himself will of course be the Saint's Great Teacher in glory as well as in grace—for THE LAMB, we are told, (Rev. vii. 17,) will still "*feed them and lead them unto living fountains of waters;*" that is, He will feed them with heavenly knowledge, and lead them to new fountains of intellectual and moral joy—yet we have reason to believe that those who have been long in glory, and who may have formerly ministered faithfully to Messiah in the tabernacles of His mercy, will continue to "SERVE *Him day and night*" in the temple of His glory—not only by the direct acts of worship they will render, but also by those more indirect services they will perform—by gradually unfolding to the new and younger inhabitants of the celestial world the glory of the Saviour's heavenly character and kingdom, just as they may have formerly dispensed to such of the blessings of His providence and grace.

right way to the "city of habitation." He will then be prepared to say of Jesus as the people did of old, "*He hath done all things well.*" Whilst encompassed by the light, and participating in the love and joy of all around him, he will, in the overflowings of rapturous gratitude, catch the spirit of these sainted worthies, and joining in their heavenly anthem, will throughout eternity with them rejoice to sing, "*Great and marvellous are thy works, Lord God Almighty, just and true have been all* THY WAYS, *thou King of Saints.*"

PART II.

OBJECTIONS TO FUTURE RECOGNITION ANSWERED.

OUR FRIENDS IN HEAVEN.

INTRODUCTION.

HAVING, in the preceding portion of this work, examined at length the varied and abundant evidence furnished by the Scriptures in support of the Mutual Recognition of the Redeemed in glory, we come now, in this *Second Part*, to review the chief objections which have been urged against it.

And here we must premise that, if we will not receive any truths but such as cannot be objected to, we must be content to remain in a condition of universal and perpetual scepticism; for against truth of every description objections have been,

and may still be brought; but the question which, in all such cases, we have to decide is,—Are the objections to a doctrine of such a character as to neutralise or destroy the positive evidence in its favour? for if not, they must not be allowed to interfere with the reception of the truth in question. Now, as we shall presently see, the objections and difficulties felt with regard to mutual recognition hereafter, do not in the slightest degree invalidate it; they do not overturn or even weaken so much as *one* of the proofs adduced in its behalf; and they cannot, by any possible ingenuity, be represented as *contradictory* to it. Besides, if they were really of force, their admission would land us in far greater difficulties than any which can be brought against the truth to which they are supposed to be antagonistic. When properly examined, however, it will be seen that they all have their origin in ignorance —are based on a few imaginary and unwarranted notions with regard to our state hereafter—arise from mistaken and contracted views of certain

Scriptures—and are caused by false conceptions of the conditions of heavenly society itself. That such is the case, will, we trust, be abundantly evident to all our readers, once we have considered these objections in detail, which we now accordingly proceed to do.

CHAPTER I.

OBJECTION FIRST.—THE CHANGE WE UNDERGO AFTER DEATH—NATURE OF THE RESURRECTION BODY.

ONE of the chief objections brought against the doctrine of recognition in the world to come, arises from the supposed greatness of the change which will be wrought on us in a future state. The most extravagant ideas are wont to be entertained on this matter, and the conceptions of many as to the nature of the transformation which death, the grave, and resurrection combined will effect, are such as, if well founded, would really constitute us an entirely new order of beings. Now, we must beware of all such extravagances, and ever endeavour to remember

that the great object of the gospel is not to destroy or *metamorphose*, or *essentially* to alter our nature, but to redeem, renew, and perfect it. The change, then, to be effected is one of *perfect development* rather than of *essential alteration*. We are to be the subjects of a complete purification and wondrous *expansion*, but not at all of a *transmutation* or *substantial* change. We shall still be *human* beings, for it was human nature Christ assumed, such He has redeemed, such He will completely sanctify, and yet fully glorify; if, therefore, the design of the Saviour's mission is to be accomplished, we must continue to wear our humanity throughout eternity. The change, then, to be wrought on us is not one of *nature*, or *essence*, but of *condition*; for in this present life we are but in the *infancy*, if not in the very *embryo* of our existence, and the full manhood of our being will not be attained till we enter the eternal world.

But some, perhaps, may say that we can form no idea of the change undergone by the Saint

after death, or of his condition in Heaven. This, however, is quite a mistake. We readily admit that, *apart from revelation*, we could know nothing on the subject; yea, that except so far as they are warranted by the Scriptures, we have no right either to hold or promulgate any opinions whatever regarding our future condition. It is, however, both our duty and our privilege to learn and believe all that God has revealed concerning it; for whilst "SECRET things belong unto the LORD our God," yet "*those things which are* REVEALED *belong unto us and to our children*," (Deut. xxix. 29.) Now, when we diligently examine the Scriptures, we find that Jehovah has made known to us not a little on this very point, and exhibited it, too, in the way we may most easily understand it; for, as we have seen in the previous part of this book, He has presented us with various specimens of our future condition. He has, on more than one occasion, drawn aside the veil, and let us see some of the inhabitants of the eternal world; He has shown

us both lost sinners and glorified believers. We have seen those, once monarchs on earth, in their misery in Hell, and Dives, who was once clothed in purple, now tormented in the burning flame. On the other hand, again, we have various illustrations of humanity from the *heavenly world;* for we have had ELIJAH, a Saint *glorified in both soul and body,* and also MOSES, illustrating the condition of one *glorified in a disembodied state.*

Now, what do all these inhabitants of eternity show us? Just that they are *human beings still,* and capable both of *recognition* and *companionship*—though to the one these prove a blessing, and to the other a curse. We see, then, there is no room for doubtful speculation, either as to the reality of future recognition or the nature of our future change. God has made them both matters of *positive revelation,* and shown us what we are bound to believe with regard to these things. Unless, therefore, we are prepared to reject the entire body of Scripture evidence already presented, we can have no hesitation in

holding, with patriarchs, prophets, apostles, and the most enlightened Saints of every generation of the Church, the doctrines of mutual recognition and restored companionship in Heaven. With them, too, we must believe that we are not to be the subjects of some undefined and aimless *metamorphosis* hereafter, but that our humanity, whilst remaining substantially unaltered, will be *evolved* and perfected in the coming world.

That the nature of our final change is not to be such as will make recognition impossible, may be rendered still more evident by considering the amount of change manifest in our Lord after His resurrection.

Christ, let us recollect, is the MODEL of His Saints, not merely as to *character*, but also as to *form*. "*When He shall appear we shall be* LIKE HIM," (1 John iii. 2;) like Him, not only in moral character, but in *bodily conformation:* for we are expressly told He "*shall change our vile body, that it may be* FASHIONED LIKE UNTO HIS *glorious body,*" (Phil. iii. 21.) The *glorified body* of the

Saint, then, is to be modelled after the *glorified body* of the Saviour, or like unto His *resurrection* body: for the resurrection body of Jesus is the one He took to Heaven and wears in glory, and this is to be the model of His Saints: for we are informed that, "*If we have been planted together in the likeness of His death, we shall be also in the* LIKENESS OF HIS RESURRECTION," (Rom. vi. 5.) We have, therefore, only to consider the nature of Christ's raised up and glorified body, in order to learn the character of the glorified bodies of His Saints, and to this matter let us now request the reader's attention.

Was Messiah's body, then, after His resurrection, so changed as to be incapable of recognition? By no means. "*That* SAME *Jesus whom ye crucified,*" says the apostle Peter, "*hath God raised up,* whereof we all are witnesses." Had Christ been *quite changed* after His resurrection, the apostles could not have *identified* Him, and therefore *could not have borne witness to Him.* It was necessary, however, that Christ should be

recognised, and *so unmistakably identified,* that His previous claims and predictions might be established, and Christianity proved true; for Christ's resurrection was at once the *testing point* and the *crowning evidence* both of His Sonship and Messiahship; and unless His resurrection had been triumphantly proved, Christianity must have failed. Therefore Paul says, "IF *Christ be not risen,* THEN *is our preaching vain,* and your faith is also vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished," (1 Cor. xv. 14, 17, 18.) The rejection of *recognition,* then, is no trivial matter, for it would render the proof of Christ's *resurrection* impossible, and lead to its consequent denial; for it will be impossible to prove His resurrection if we fail to establish the *fact* of His recognition by His disciples during the interval that elapsed between His death and ascension to Heaven.

Accordingly, we find that Christ himself was most desirous of affording to all His apostles the

fullest possible evidence of His being still the "SAME JESUS" *after His resurrection* that He was before His death. Hence He condescended to give them the most indubitable and minute proofs that He had undergone no essential change, for He enabled them to *recognise* Him in many different ways. By His *voice*—by His *hands and feet*—by the *nail-prints* in His hands—by the *scar* in His side—by showing them His *flesh* and *bones*—and by His *eating* before them, He convinced them that He was still THE SAME. And that our readers may also be convinced of it, let them attentively examine the following passages of Scripture:—

In John xx. 20, we find that Jesus having, on the evening of the day of His resurrection, come and saluted His disciples, "*showed unto them* HIS HANDS *and* HIS SIDE." Here we see that Jesus not only spake unto the apostles, saying, "Peace be unto you," so that they might again be gladdened by His well-known *voice*, but "He showed unto them His hands and side," that,

by observing the print of the nails in the one, and the mark of the spear-thrust in the other, they might be assured that He continued to wear the same humanity as before, and therefore it is added, "*Then were the disciples glad when they saw the Lord.*" So also the apostle Thomas, having turned sceptic and said, (ver. 25,) "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe," Jesus graciously condescended to dissipate his scepticism by giving him the very evidence he required; for, eight days afterward, He appeared, and said to Thomas, (ver. 27,) "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Now, if the body of the Saviour, *after* His resurrection, had not been distinguished by the *same external appearance* as *before* it, the evidence required by Thomas could not have been furnished, and his infidelity might have continued.

And that our Lord's resurrection and glorified body is a *material and solid body of flesh and bones* may be seen by turning to Luke xxiv. 36–43, where we learn that, on the first appearance of the risen Saviour to the congregated disciples, they were "affrighted and supposed that they had seen a spirit;" but Jesus dispelled their fears by saying, (ver. 39,) "Behold *my hands* and *my feet*, that *it is I myself: handle me, and see;* for a spirit hath not FLESH AND BONES *as ye see me have.*" Yea, still further, in order to remove any doubt that might still have remained, we are told He asked for "*meat;*" and the disciples having given Him "*a piece of a broiled fish, and of an honey-comb,*" He took these, and "did EAT *before them all;*" and the evidence thus furnished proved quite satisfactory to the apostles, who went everywhere declaring that the Lord was indeed risen, and had appeared unto them.

But some may here object, and say that the two disciples who were journeying towards Emmaus did not know Jesus when He joined

them by the way. (See Luke xxiv. 13–32.) This is quite true, but the cause of this non-recognition was *not in Him,* but *in them;* for it is expressly mentioned, (ver. 16,) "*Their eyes were* HOLDEN *that they should not know Him.*" *It required, then, the exercise of a supernatural influence to* PREVENT *recognition,* but when this miraculous hindrance was removed they at once knew Him.

But, again, it may be said that, as our resurrection bodies will be "*spiritual,*" they must be altogether different from our present ones, and, therefore, will be incapable of being recognised by the same means. Now, our *first* remark on this statement is, that let the future bodies of the Saints be what they may, they must and will *be like the Saviour's,* for, as we have seen, they will be "*fashioned like unto His glorious body,*" (Phil. iii. 21.) *Secondly,* we reply that, though our resurrection bodies may be "spiritual bodies," they will not be at all *more spiritual* than our Lord's; for we have already been informed (Rom.

vi. 5) that, "if we have been planted together in the likeness of His death, we shall be also in the LIKENESS OF HIS RESURRECTION." But *third*, and more especially, we observe that this objection is caused by an entire misapprehension as to what is meant in Scripture by "*a spiritual body.*" It is generally, though most erroneously, considered that "a spiritual body" must necessarily be an *immaterial* one, and Dr Hitchcock,* of America, and others, have most absurdly conceived that it might be a sort of *gaseous* body—just as if a body of *gas*, no matter how sublimated or rarefied, would not still be *material.* In order, however, to know what is really meant by a *spiritual body*, let us examine the language of Paul on the subject.

The apostle, when speaking of the change which is to be effected on the believer's body at the Resurrection, says, (1 Cor. xv. 44,) "*It is sown a natural body, it is raised a spiritual body.*"

* See Hitchcock's "Religion of Geology."

The phrase "*natural body*," in our translation, is now generally acknowledged to be a most unfortunate version of the original (σῶμα ψυχικόν,) which should have been rendered "*animal body*." Now what Paul here teaches is—that our present body, which is an "*animal body*," will at the resurrection cease to be so, and become then a "*spiritual body*," (σῶμα πνευματικόν;) but he does not say that this *spiritual body* will be *immaterial*. He does not say that it will not be a solid human body of flesh and bones like the Saviour's. No; the apostle had elsewhere taught that our future bodies would be "LIKE HIS," and therefore, as Christ's was a solid material body of flesh and bones, *ours must be so too*. The *spirituality* of the glorified body cannot, then, be inconsistent with its *materiality*, and, in fact, it is *not contrasted with it at all*, but is merely opposed to its *animality*—*Animality* being the distinguishing feature of our "*present vile*" bodies, whereas *spirituality* will be the great characteristic of our future glorified bodies.

Hence arises the question—What are we to understand by an *animal body*, and what by a *spiritual body?* To this we answer—Just what the Corinthian Greeks, to whom Paul wrote, meant by them; for Paul, in writing to these Greeks, used their language in its ordinary acceptation, and made use of such expressions as they would readily understand. Now we find that the Greeks believed in two sorts of bodies, the one sort they called (*σώματα πνευματικά*) *spiritual bodies,* and the other (*σώματα ψυχικα*) *animal bodies.* Both of these they considered were material and solid, consisting of flesh and bones, but the *spiritual body* (*σῶμα πνευματικόν*) was, according to them, a body possessed by a *πνεῦμα* or *pure spirit,* which was entirely bereft of all animal propensities and passions; whereas the *animal body* (*σῶμα ψυχικόν*) was a body possessed by a *ψυχή* or *animal nature,* the seat of carnal appetites and desires. What Paul says, then, (1 Cor. xv. 44,) is, that our body, till death, is a body occupied by a *ψυχή,* or

animal principle; but he tells us that, when raised in glory, it will be rid of this (ψυχή) *animal nature,* and will then be a (σῶμα πνευματικόν) "spiritual body," inhabited only by the (πνεῦμα) *pure spirit,* and delivered from all those grovelling appetites and desires to which it was formerly subjected. Like Christ's own raised up and glorified body, however, it will still continue to be a body of flesh and bones, and yet a *spiritual body,* or *body inhabited by a pure spirit,* freed from the *animality*—the *sensuous nature* and *corruption* of its former condition—and fitted for being to the indwelling and rejoicing spirit the organ of communicating the most exquisite and perpetual delights.*

Another difficulty in reference to this subject, which it may be necessary to notice, is that arising

* The Greeks were wont to clothe their gods in *material* bodies, but these consisted not of "*flesh and* BLOOD," but of *flesh and* BONES; for they looked upon the *blood* as the seat of *animality* and *corruption,* and in the bodies of the Immortals (whom they styled ἀναίμονες, or *bloodless*) they supposed the *blood* or *corrupt* principle was supplanted by a pure celestial fluid called ἰχώρ (*Ichor.*) When, therefore, Paul tells us (1 Cor.

from the circumstance, that when Jesus appeared to Mary Magdalene on the morning of His resurrection, she at first did not recognise Him, but supposed Him to be "the gardener." Now, her mistake was occasioned, not by the greatness of the change wrought on the Saviour, but most probably by the circumstance that there was not then light sufficient to discern His countenance. Besides, it appears from the narrative that she had either her *back*, or at least her *side*, towards Christ; for we are informed that, when she eventually recognised Him by His voice, she had to "turn herself" in order to see Him.

Thus, in John xx. 1, we are told that, "*when it was yet* DARK," Mary came to the sepulchre, and finding that Jesus was not there, she stood "weeping," supposing that they had "taken away" her

xv. 50) that "*Flesh and* BLOOD cannot inherit the kingdom of God," all he means to teach is, that the *carnality and corruption* of the *present* body will have no existence in the *future* one, not that this latter will cease to be a *material* body like the Saviour's. Indeed, the apostle, in the same verse, explains his own meaning by immediately adding, "*Neither doth* CORRUPTION *inherit incorruption.*

Lord. Jesus himself, however, approached her, but *in the dimness of the early twilight,* when she was absorbed in thought—when her eyes were blinded with weeping—when she was not expecting to meet Him, and when, in fact, it appears she was *turned away* from Him—we need not be surprised that she did not at once recognise Him. But when He *spake* to her, and said, "*Mary,*" she immediately recognised the well-known and much-loved voice, and we are told (ver. 16) she forthwith "*turned herself,*" and said, "*Rabboni, Master.*"

Mary then recognised Christ, not indeed by His *face,* for it appears she could not *see it,* but by His VOICE,* which shows that not only the *hands,* and *feet,* and *face* of Jesus, but His *voice* also remained, on the whole, *unaltered* by passing through the

* As the BLIND in this life identify each other by the VOICE and not by *vision,* may we not expect that, when their now sightless eye-balls shall have been opened and illumined by the light of immortality, they will, *at least in the first instance, recognise* each other in *Heaven* by those SAME VOICES which they knew and loved so well on earth?

tomb. All were *recognisable*, and proved that the very SAME JESUS who had been crucified was raised again.

Some, again, have supposed that the resurrection body of Jesus must have been completely changed from what it was, because we are informed, (John xx. 19,) that He appeared to the disciples "WHEN the doors were shut where they were assembled for fear of the Jews." From these words the sage conclusion has been drawn, that He passed through either the stone walls or barred and bolted doors, and must, consequently, have had a most attenuated and etherealised body. Now, in reply, we observe that we have no evidence whatever that these doors, though shut, were either bolted or barred. Even supposing they were, was it not as befitting that *they* should voluntarily or supernaturally open for the *risen Messiah* as it was that the *city gate* should open for *the apostle Peter and the angel*, which, from Acts xii. 10, we find was actually the case; for of this iron gate of the city it is there said, it "*opened*

to them of its own accord, and they went out and passed through one street."

Besides, it strikes us that the object of the apostle in recording the circumstance mentioned was not to tell us HOW but WHEN Christ came amongst the disciples. John informs us that it was "*at evening,*" *when* the world was shut *out,* and *when* they were shut *in,* safe from all their enemies; that *then,* at this time most appropriate for fellowship, Jesus came to commune with and comfort them. But to suppose that, when He did so, He passed either through stone walls or doors still barred, is a vain and unwarranted conceit. If so, why the wonders of the resurrection hour—why the shaking of the earthquake, or the descent of the angel *to roll away the stone?* Surely if the stone must be *rolled away* in the one case to let the Messiah *out,* it was just as necessary that the doors should be *opened,* though supernaturally, in the other, to let Him *in.* If He could pass through the doors *without opening,* He could as easily have

passed through the stone without its being *rolled away*, or the *seal of the sepulchre being broken*. But we believe He did neither. The stone *was rolled away*, and the doors *were opened*, amongst other purposes, to show that it was no *phantom* that appeared, but that Jesus, when risen, was still "bone of our bone and flesh of our flesh;" and that the very *same body* which agonised in Gethsemane and bled on Calvary was to be taken to the Upper Sanctuary, and there seated in highest dignity as "*the first fruits of them that sleep.*"*

* The *materiality* and *sameness* of the resurrection and glorified body of Jesus are very clearly borne witness to in the *fourth* of the Thirty-nine Articles of the Church of England, which declares, "Christ did truly rise again from death, and *took again* His body, with FLESH, BONES, and *all things pertaining to the perfection of man's nature*, WHEREWITH *He ascended into Heaven*, and there sitteth until He returns to judge all men at the last day." So also the Westminster Divines, in the answer to the fifty-second question of their "*Larger Catechism*," testify of Christ that "He rose again from the dead on the third day, having THE VERY SAME BODY *in which He suffered*, with the *essential properties* thereof, but without mortality and other common infirmities belonging to this life."

Thus we have seen that the objection brought against future recognition, from the supposed change to be wrought on us after death, is utterly worthless and untenable, seeing that, though changed, we shall not be completely *metamorphosed;* for the resurrection body, though gloriously improved, *will still be capable of being identified with its former self.* True, it may, and probably will, have some new capacities imparted to it, such as the power of rendering itself invisible, (see Luke xxiv. 31,) and of occasionally altering its form, (see Mark xvi. 12;) but these occasional and extraordinary operations of which it may be susceptible will not at all interfere with its usual normal condition. The moral requirements of the case, and the final triumph of the Redeemer, both seem to demand that it should eventually be seen by the whole intelligent creation that Jesus, as God's anointed Son and our Almighty Saviour, was able to destroy the works of the Devil *in* man without destroying or materially altering man him-

self. Messiah, therefore, will eventually save and glorify His people without eradicating those external marks of individuality by which each was, and may for ever continue to be, distinguished from all the rest.

CHAPTER II.

OBJECTION SECOND.—CHRIST'S ANSWER TO THE SADDUCEES REGARDING MARRIAGE.

ANOTHER objection to our doctrine has been founded on the answer which Christ gave to the Sadducees, when they asked Him whose wife she who had been successively married to seven husbands would be in the resurrection.

We are told, (Matt. xxii. 29, 30,) "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven." Now, all Christ here declares is, that, amongst the inhabitants of Heaven, *marriage* does not exist. He does not say they are *unacquainted* with each

other, or that they have no fellowship together; on the contrary, He asserts that "they are as the angels of God in Heaven." But the angels are certainly able to *recognise* each other, and enjoy mutual *communion;* and we may be perfectly satisfied that the "*brethren of the Lord*" are not less highly favoured. In fact, we find that Christ assigned a very sufficient reason for the cessation of the marriage relation in the heavenly world; for, in Luke xx. 35, after having informed the Sadducees that "they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage," He adds, "*Neither can they die any more.*" Marriage in this world is the ordinance God hath appointed to repair the ravages of *death;* but as in Heaven there will be no death, so *there* no such compensatory institution as marriage will be required to counterbalance the effects of dissolution. When rightly understood, then, we see that our Lord's answer does not in the least militate against future recognition or renewed

companionship in heaven, nay, it rather supports it. For, if no such recognition or fellowship existed, would not Christ most completely have silenced them by saying, "Ye do err; for your question proceeds upon the supposition that not only will marriage continue in Heaven, but also that your knowledge of each other and mutual fellowship will be there perpetuated; but such will not be the case, for all remembrance of earthly things and relations will then be for ever obliterated, and an entirely different condition of life will there prevail." But the great Prophet did no such thing. He only corrected their notions with regard to futurity, *so far as these were erroneous;* and in allowing them to retain that belief in heavenly recognition and perpetuated friendship, which we know the Jews certainly held, He would have us to infer that their opinions were so far correct.

The truth is, the continuance of the nuptial, or of any other earthly relation, is by no means necessary to recognition and fellowship hereafter.

Earthly relationships do not form the proper basis of the union and communion which, even in *this* life, exist between the children of God, and they are, therefore, in no way required for their perpetuation; for the ties of consanguinity or affinity are not now the bonds of any *spiritual union,* nor do they necessarily give rise to any *spiritual communion.* We wish it, then, to be very distinctly understood, that we base our hope and conviction of the Saints' restored and perpetuated fellowship in Heaven on their present *union to one another* IN *Christ.* They are NOW ALL ONE IN CHRIST JESUS; and we hold that this vital union formed betwixt them and Christ, and which unites them to each other IN Him, is perpetual and indestructible.

It can never perish. Neither death nor the grave destroys it. Even when these prevail, the *union* continues though the *communion* may be stayed. The fellowship is not *destroyed;* it is only for a little *interrupted* by the dissolution of the body of one of the parties participating in it;

and even this *temporary suspension* of fellowship may be the divinely-selected means of causing it to flourish more vigorously than ever in the Sanctuary above. We have known a short separation of friends on earth causing them, when restored to one another, to love each other with a more tender regard ever afterwards; and what has occurred here may, and probably will, be the case hereafter. Thus the temporary separation which death has caused between us and our beloved in Christ who have gone before us, may be the instrumentality God, in the sovereignty of His love, has appointed for refining, strengthening, and increasing our attachment to each other throughout all eternity.

Whilst, however, we not only admit, but maintain, that all earthly relationships terminate with this present life, we by no means believe that the *remembrance* of such relationships thus terminates. We have already shown that *Memory* will be perpetuated in the future world, and we are, therefore, warranted in holding that we shall

have a perfect recollection of the various connexions in which we stood associated to one another on earth. Though we feel persuaded that no merely earthly unions, instincts, or affections, will exist hereafter, yet, at the same time, we consider that God may make, and, as a matter of fact, often has made these instrumental in accomplishing the purposes of His grace. For God often "*setteth the solitary in families,*" that by means of the *family institution and family ties* He may "prepare many sons and daughters unto glory." We are not, therefore, for a moment to suppose, that a total obliviousness of these relations will prevail in the world to come. We conceive the very contrary will be the case, and that the recollection of our previous earthly relations and conditions will sweeten our intercourse in Heaven. We must, however, be careful to remember that merely animal affections are never to be confounded with purely spiritual emotions, and that, whilst the former belong to that flesh and blood which can never inherit the

kingdom of God, the latter form an essential part of that higher nature which is to exist for ever. Yet our merely instinctive feelings have often been so directed as to have become subservient to the formation and development of a purely spiritual character. Yes, they frequently have been handmaids to religion, and have been made the instruments, not only of the sinner's conversion, but also of building him up in holiness, and of preparing him for the exercises and enjoyments of the heavenly life. But though this has been so, yet they themselves, like the parts of a scaffolding which have fulfilled their functions, will at last be removed, as no longer required for the structure which they assisted in erecting.

CHAPTER III.

OBJECTION THIRD.—CHRIST ALONE WILL ENGAGE OUR ATTENTION IN HEAVEN.

THE next objection to recognition in Heaven which we shall consider, may perhaps, be presented in its most imposing form by the narration of the following anecdote :—

We have heard it stated that a Christian man who had been bereaved of a pious wife, upon being asked if he would be able to recognise his deceased partner in heaven, replied that he did not know; but, that, even if he were capable of so doing, he would be so entirely occupied looking at Christ that his wife might be for ages at his side before he would think of noticing her. Now, we question not the *reality* of the devotional feel-

ing which prompted the above declaration, but we have no hesitation in saying, that such a sentiment manifests anything but *enlightened* piety, and is, in fact, founded on very gross ignorance both of the Scriptures and of heavenly life. It is evidently based on three false assumptions. *First,* It erroneously supposes that our condition in heaven will be a *passive* one, and that we are to be for ever occupied in gazing, motionless as statues, at the visible and glorified Redeemer. *Second,* It rashly assumes that the glory of the Saviour, which the Saints will be privileged to behold, is altogether of a material and visible character, concentrated on, or surrounding His glorified body. In the *third* place, It ignorantly presupposes that the love and admiration of the Redeemer are incompatible with the existence and cultivation of mutual affection and fellowship amongst the members of His glorified household.

Now, all such assumptions as those mentioned are entirely unwarranted by the Word of God.

It never teaches that the saints in heaven are merely passive, but uniformly represents them as actively and variously employed in the service of Jehovah. Yes, when freed from the clogs and encumbrances of this present life, the children of the Most High serve Him with such an alacrity and vigour as they were quite incapable of whilst here. On earth the Saints can render neither a complete nor untiring obedience, but in Heaven it is both perfect and unceasing; for we are told they "*serve God day and night in His temple.*" Instead, then, of staring idly at any visible splendour, however great, they find full exercise for all their immortal energies and perfected faculties in manifold acts of obedience to the Divine will, and in the continued study and exhibition of the Divine glory.

This leads us to observe that the sentiment we are combating unwarrantably assumes that the Saviour's glory is altogether of an external and material character, like some visible *halo* encompassing His glorified humanity. Such, however,

is a most contracted view, and one exceedingly dishonouring to Christ himself. We do not, indeed, deny that there may be much external grandeur associated with His Mediatorial person, and that His glorified body may be distinguished by a radiance surpassing the brightness of the firmament, or of the sun, even when he shineth in all the fulness of his splendour. We find, however, that the Scriptures uniformly represent Messiah's chief glory as of a moral and spiritual character—as that, in fact, which He gathered from the cross—and for which He prayed when, in prospect of His sufferings, He said, "Father, the hour is come; GLORIFY thy Son, that thy Son also may glorify thee." Thus, therefore, when the Just made perfect wish to contemplate the true Mediatorial glory of their Head, they will look for it, not in any external brightness which may encircle Him, as He sits enthroned amid the heavenly worshippers, but will rather discern it in those spiritual trophies which, won by the groans of Gethsemane and the pains of Calvary, have at

length been transferred to the Upper Sanctuary, that there they may witness for ever to the greatness of that spiritual victory Messiah achieved when, on the cross, "having spoiled principalities and powers, He made a show of them openly, triumphing over them in it," (Col. ii. 15.)

Hence, in 2 Thess. i. 10, we are informed that, when Jesus will come again, "He shall come to be glorified in His Saints, and to be admired in all them that believe." We request the reader's particular attention for a moment to the exact meaning of these words. It is not said here, as some rashly suppose, that, when the Lord Jesus will come again, His Saints will admire Him, or ascribe glory to Him. All this may be true, but it is not the particular truth here declared; for what is here said is, that Christ will then be "*glorified* IN *them*," and "*admired* IN *them*." What, then, are we exactly to understand by these expressions? We shall endeavour to illustrate them.

Should the reader go into St Paul's Cathedral

in London, he will find amongst the statuary of that gorgeous edifice a plain tablet, with a Latin inscription, informing him that Sir Christopher Wren was the architect of the building, and telling the visitor, if he desires to see Wren's monument, to "*look around;*" thus declaring that the magnificent Temple encompassing him is the architect's best memorial—his truest monument—IN which his glory may be seen, and IN which his surpassing genius may be best admired and discerned. So also in the Royal Palace at Windsor there is a certain apartment whose walls are covered solely with the paintings of the celebrated Vandyke, in consequence of which the room itself is called the Vandyke room. Now, as the visitor surveys, with indescribable admiration, the wondrous productions of this immortal artist, and as IN them he traces the unmistakable proofs of their author's unrivalled skill, he sees how, in them, Vandyke is *glorified and admired,* and that, too, in a way which he never could have been, by merely looking at his face or external appearance.

Now, just as IN *St Paul's* we may behold the glory of Wren, and IN *his paintings* we may best appreciate and admire the genius of Vandyke, so IN *His Saints* a surrounding and beholding universe will at length best behold and admire the glory of Christ. IN *them* angels will at last behold the grandest exhibition of Messiah's character. And as seraphim and cherubim survey His ransomed hosts, they will discern in *each* and *all* such varied and abundant traces of His unutterable glory, and of the exceeding riches of His grace, as to cause them to express their admiration in new and higher strains of rejoicing, thanksgiving, and praise.

In order, then, fully to behold the glory of Christ in Heaven, it will be necessary to examine each object in which that glory is displayed; and as no two works of God are in all respects alike, so IN *each* of His redeemed ones peculiar traces of His perfections may be seen. In studying His Saints, then, we shall be studying His *character*, and in admiring *them* we shall be really

beholding *His glory;* for each one will be a transcript of the Redeemer's perfections—a living mirror of His character, a spiritual reflector of His praise—in which the Master may Himself be studied, admired, and glorified.

The above remarks lead us naturally to observe, that the cherishing of a paramount love and admiration for Christ in Heaven, will in no way interfere with our possessing at the same time a strong affection for His people.

To be persuaded of this we have only to recollect that THE SON loves the Father with a love far surpassing that of which any mere creature is capable, and yet the Redeemer's love to His Father is not at all incompatible with His love to His Saints. "As the Father hath loved me, *so* have I loved you," saith Jesus to His disciples; and He adds, "Continue ye in my love." And yet this continuance in His love was by no means inconsistent with their loving *each other,* for He says, "A new commandment give I unto you, that ye *love one another;* AS I have loved you, that ye also

love one another." Nay, this was to be the test of discipleship, for He tells them, "By this shall all men know that ye are my disciples, *if ye have love one to another*," (John xiii. 34, 35.) So far also from there being any incongruity between their love to God and their love to one another, the apostle John (1 John iv. 12) declares, "If we *love* ONE ANOTHER, God dwelleth in us, and HIS LOVE is perfected in us."

From all these passages it is perfectly plain that "brotherly love," or "love of the brethren" of Christ, as well as of Christ himself, will continue for ever. So that whilst in Heaven we shall love the Lord supremely, we shall also "love one another with pure hearts fervently;" for there as here it will be found that the "*New Commandment*" is still in force, and there, more deeply than here, will it be for ever felt that "LOVE is the fulfilling of the law."

CHAPTER IV.

OBJECTION FOURTH.—THE SIGHT OF THE LOST WOULD CAUSE US PAIN IN HEAVEN.

THE last objection to mutual recognition hereafter which we deem it necessary to notice, is founded on the supposition that the sight of the lost in Hell *must necessarily be painful,* even to celestial minds, and that our being able to recognise all our friends who are *in* Heaven will, consequently, lead to the knowledge of such of them as have failed to gain admittance there.

In reply to the above objection, we observe that the rejection of future recognition will land us in far greater difficulties than this or any other connected with its reception; for if there is to be no recognition hereafter, it will be impossible for us

to see whether any of our friends are *saved*, and so, on the principle of our opponents, we may be kept for ever in a state of continual uncertainty and anxiety with regard to the eternal condition of those we love, and, therefore, the difficulty in question gives rise to a far more serious one. Let us, however, consider it for a little.

We observe, then, that the Scriptures do not leave us in doubt in reference to this matter, for its disclosures prove that the positive knowledge of those who are in ruin causes no pain whatever to the inhabitants of Heaven. The Saviour, it will be universally acknowledged, has certainly as much—yea, far more—tenderness of feeling than the most sensitive of His people. Thus we find Him, in the days of His earthly ministry, weeping over the inhabitants of Jerusalem, and lamenting their approaching ruin; yet Jesus is now perfectly aware how many of these Jerusalem sinners perished in their transgressions. Indeed, He and the angels will for ever see all who will finally be lost, for we are expressly informed that all such

are destined to be "tormented with fire and brimstone IN THE PRESENCE OF *the holy angels* and IN THE PRESENCE OF *the* LAMB," (Rev. xiv. 10.) This knowledge, however, does not at all interfere with the perfect felicity of the Blessed Redeemer and His angelic hosts; and if it does not lessen the enjoyment of the Head, we may rest satisfied it will not in the slightest degree affect the happiness of the members of the heavenly household.

"*The holy angels,*" too, we have every reason to believe, once knew and most tenderly loved those now fallen spirits "who kept not their first estate," before these latter had "left their own habitation." All such affection for them has, however, long since perished, and the knowledge of the present sufferings of their former associates does not in any degree diminish the happiness or mar the joy of those elder spirits of eternity who, in time of trial, preserved their integrity, and have, because thereof, been for ever confirmed in holiness, and in love and loyalty to God.

So also will it be with "the redeemed from amongst men." From Isaiah lxvi. 24, it would appear that they too, like their Divine Master and His holy angels, will "look upon" the wicked in their final doom. Yet the sight of the lost in the regions of perdition will occasion no painful feelings in the bosoms of the Saints, nor lessen for a moment their celestial bliss. Indeed we find (see Rev. xvi. 5–7; xviii. 20; and xix. 1–3) that the punishment of the wicked, so far from causing pain, becomes a matter of praise in Heaven, and that when God avenges His servants, His doing so occasions both thanksgiving and rejoicing in the Jerusalem above.

Though the righteous are now frequently associated with the ungodly in the varied relationships and sympathies of a common humanity, yet all such connexions are in their own nature temporary, and unless sanctified, cemented, and rendered perpetual by grace, they will all terminate with this present life. The Saints in glory, too, will be so entirely conformed to God

in all their views, affections, and desires, as to experience no unhappiness whatever from the absence of any with whom they may have been formerly connected in this world. We therefore fully sympathise in the sentiments of the following lines :—

> "Fear not the prospect of the place of woe,
> It will not mar thy bliss, nor thence shall thoughts arise
> To blunt thy sense of heavenly ecstasies;
> For in that prison-house of torment
> There is none but is of God the foe,—
> An alien thus from thee. The ties of blood,
> And earth's most sacred bonds, are but a twine
> Of gossamer, compared with that which binds
> To Christ and all who are in Him."

Yes, the Saints are, indeed, joined together in a far closer than any earthly union; and, therefore, whilst we often see those who are connected by the closest natural ties manifesting but a very slender regard for each other, the children of God, who realize their eternal union to one another in Jesus Christ, cherish for each other a love stronger than death, and exhibit such a mutual confidence and sympathy as they could

not possibly manifest towards those who are related to them only in the flesh. It often happens, even in this world, that the righteous are obliged to break off all intercourse with their ungodly friends. Grieved and disgusted with their sins, they can have no fellowship with these children of the Wicked One.* Their very pre-

* Though we believe the considerations submitted in the text sufficient to neutralise, if not entirely remove, the objection on which they have been brought to bear, yet we think it right to submit the following extracts from Dr Whately's work already quoted, in which it will be seen that the ingenious archbishop proposes to obviate the difficulty we have been considering, by supposing that the saints in heaven will have the power of entirely withdrawing their thoughts at pleasure from all subjects of a distasteful or painful nature. This distinguished author says,—"As for the grief which a man may be supposed to feel for the loss—the total and final loss—of some who may have been dear to him on earth, I have only this to remark, that a wise and good man in this life, in cases where it is clear that no good can be done by him, strives, as far as possible, to *withdraw* his thoughts from evil which he cannot lessen, but which still, in spite of his efforts, will often cloud his mind. We *cannot* at pleasure draw off our thoughts entirely from painful subjects which it is in *vain* to think of. The power to do this completely, when we will, would be a great increase of happiness; and this power, therefore, it is reasonable to suppose, the blest will possess in the world to

sence becomes an intolerable nuisance; and as they are brought to long for deliverance from their society on earth, so they will feel no want of, and no desire for, their company in heaven.

come, and will be able, *by an effort of the will*, completely to banish and exclude every idea that might alloy their happiness." —"Scripture Revelations," &c. pp 282, 283

PART III.

THE PRACTICAL INFLUENCES OF MUTUAL RECOGNITION AFTER DEATH.

OUR FRIENDS IN HEAVEN.

INTRODUCTION.

We come now, in this concluding part of our work, to consider the practical tendencies and effects of the doctrine we have been discussing. We trust we have already proved to the full satisfaction of our readers that it is a part of the revealed truth of God. If, then, it can be still further shewn to be "a doctrine according to godliness," and one eminently calculated to exert an exceedingly salutary influence upon the hearts and lives of those who "receive it in faith and love," such a result will not only strengthen the believer's conviction of its truth, but stimulate

him to the discharge of all those important duties which it is so well calculated to enforce.

The tendency of error is only evil, and that continually. Truth, on the contrary—no matter of what kind—is always good; good in itself, and good in its effects. Like the tree of life it produces only wholesome fruit; and so with this truth in particular. We shall find that its fruits are all sweet, salutary, and soothing. There is nothing of disappointment—of the wormwood or the gall in its productions—but all are eminently calculated to quicken and comfort—to benefit and save. And that this may be palpable to all our readers, we direct their attention to the following chapters.

CHAPTER I.

RECOGNITION IN HEAVEN A SOURCE OF COMFORT.

"*Not lost, but gone before,*" has often been the primary and almost involuntary exclamation of the afflicted Christian when first recovering from the bewilderment and shock which death caused, when it rudely and ruthlessly snatched from him "the desire of his eyes," the child of his affections, the guide of his youth, or the friend of his confidence and love. Yes, instead of being driven to despair by the thought of an everlasting separation, (which death would practically cause if there were to be no future recognition,) the believer is enabled to contemplate the body's dissolution as effecting, in the case of the pious, but a temporary loss of companionship—as but interrupting

for a little an intimacy which is destined to be renewed and perpetuated for ever—as only the suspension of a fellowship which will, probably, just because of such suspension, be eventually all the closer in that brighter world, where sorrow is unknown and separation can never come.

In this present life it frequently happens that those most attached agree for a time to part, when such separation is calculated to promote the temporal interests of the parties concerned. How often, for instance, do we see parents willing to surrender the most promising of their children, and even assisting them to go to some far distant land, in the mere *hope* that there, *perhaps*, they may amass such wealth as will enable them to assume and maintain an honourable position in society, or return, perchance, after many years of vigorous exertion, to bless and comfort their parents in the evening of life. This expectation of ultimate reunion upon earth, often fondly cherished, has frequently been sadly blighted, and the home and hearts of parents, instead of being

gladdened by the return of these children of their hopes, have often been filled with sorrow by the tidings of their misfortunes or of their death. But no such disappointment awaits the believer who expects to meet his sainted relatives in "the better land." His is a hope which "maketh not ashamed," and one which will eventually be realised in the "joy unspeakable and full of glory;" for this blessed truth of recognition assures him that he will yet be restored to the embraces of their affection—that he will yet join them in their songs of heavenly thanksgiving, and that, TOGETHER, they will yet bask for ever in the sunshine of the Almighty's love.

Such a hope, too, may also convey a lesson of recognition and submission, as well as of comfort, to the afflicted Saint. If he have a well-grounded assurance that his beloved ones who are gone, are gone to be with Christ, then "it is far better" with them now than ever it could have been on earth. They, unlike the earthly emigrant, have run no hazard, and are exposed to no future risk.

They are now safe within the veil; delivered from all sin and suffering, they know no want. Their happiness and honour are secure. Instead of having gone *from* home, they are gone *to* home. They now find that they have far more and better friends in Heaven than ever they possessed here. The major part of the family has already entered the paternal mansions, and those that still remain will, in a few short years, be also there.

Oh, then, ye bereaved ones, why do you still mourn? Will you continue to weep as you think of the glory of your departed Saints? Do you envy them their fellowship with Christ and their communion with His ransomed hosts? You would not, if you could, bring them back to earth. To gratify *your* selfishness you would not wish them to descend from their thrones of peerless dignity, and subject them to their former ills. You would not ask them to exchange their heavenly coronets for earthly cares, nor desire them to throw away their palms of victory even to engage in the conflicts of the faith? You surely do not grudge

them their everlasting kingdom and imperishable renown? They are now kings and priests unto the Father, and associated with those princes of creation who are nearest to the throne and heart of God; and you would not, though you could, involve them in their former privations, and sufferings, and sins? Oh no! They have now got *Home;* and be content to leave them in their Father's house, with its many mansions, its happy inmates, and unending joys; for you too will ere long be permitted to join them, and with them be for ever safely "housed in Heaven."

Yes, a few more sorrows and a few more sighs, and joy unspeakable will be yours. A few more broken bonds and blighted hopes, and your heavenly expectations will all be realised; yea, your most sanguine anticipations will be far surpassed. A few more cold looks and harsher words from worldly men, and you will for ever enjoy the unfailing sympathies and unbroken society of your friends in Heaven. Oh, then, faint not, fear not, for all will yet be well! Jesus himself is now

with you, and will never leave you till He takes you to the promised country, and confers on you the unfading glory. True, your way on earth may now be dark, and your prospects dimmer still; but the mists will soon be scattered, and the brightness of Heaven dawn. Oh, then, proceed rejoicing, and dread no ill! There is no fear of disappointment in your case, as there is with regard to the emigrant's return; for the anchor of your hope is already cast within the veil, the eye of your faith is even now fastened upon Jesus; and, as the clouds of unbelief do gradually disperse, you catch glimpses of the better country, and, as it were, descry the battlements of the heavenly city. Though, for a time, you may be beaten by the storms and tossed upon the billows of life's troubled ocean, yet, guided by the STAR of Bethlehem, or gladdened by the SUN of Righteousness himself, you will survive them all, until, at length, entering in triumph the desired haven, you will be restored to your beloved ones who

are there before you, and along with them participate for ever in the full fruition of the Triune God.

"A few short years of evil past,
We 'll reach the happy shore,
Where death-divided friends at last
Shall meet, to part no more."

CHAPTER II.

OUR FRIENDS IN HELL.

OUR Friends in Hell! What an awful thought! yet one not more terrible than true; for who of us can say that all *our* relatives have been Saints, and that we have had no friends but such as were also the friends of Christ.

Our Friends in Hell, and mutual recognition there! The very idea of such a condition is positively agonising; for our minds revolt—we shudder at the possibility of those we love, rolling and writhing perpetually in that lake of burning agony, where all the unconverted must for ever be! But though an indescribably painful subject, it may, notwithstanding, be one most profitable to consider; for, whilst we may have many friends in

Heaven, yet it is *possible* we may not only have some *in* Hell, but some also who *are going* there —yea, who at present are only fit to be there. It is for the sake, then, not of the dead, but of the living, that we would direct attention for a little to this dreadful theme—and in doing so we shall only be following the example of Christ himself.

It is a remarkable circumstance, that of all "the teachers sent from God," none were wont to dwell so much on the torments of the lost, as the meek and merciful Redeemer. Instead of prophesying "*smooth things*," and saying, like the Great Murderer of our race, "*Ye shall not surely die*," the tender-hearted Jesus talks most of "*the worm that never dies*," and of "*the fire that never shall be quenched*." So far from countenancing a sickly sentimentalism, or approving of any morbid delicacy on a subject so momentous and awful, He who yearned most for the sinner's salvation, is remarkable for using what some would style the harshest language in the whole Bible.

Inexpressibly gentle as He was, Messiah on

befitting occasions did not shrink from interrogating His hearers thus: "*Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?*" (Matt. xxiii. 33.) And why did "the Meek and Lowly One" so act? Just from purest love to the souls of men. He well knew that no *description*, however awful, could equal the terrible reality; but so far as language was sufficient, He employed it to depict the horrors of condemnation, in order to induce men to make sure of His great salvation, before life was ended and their eternity was begun.

Yes, He who in earlier times had prompted His inspired servant to ask, "*Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?*" (Isa. xxxiii. 14,) did in the days of His earthly ministry expatiate on the agonies of the ruined soul, that thus, if possible, He might rouse men from their spiritual torpor, and save them from that "*fiery indignation*" which "*shall devour*" the impenitent in the world to come.

Let us, then, imitate the example of our Great Teacher, for the *whole* truth in this matter is the truest mercy, and though we cannot now rescue those of our friends already *in* the regions of perdition, let us try to save all who yet survive from going there.

Reader, we suppose you to be a Christian—that is, a Christ-like person—one who has been made a partaker of the Spirit and grace of the Lord Jesus. If so, like your Divine Master, you are going about "doing good"—you are, in fact, Christ's witness and Christ's advocate in the world. Are you such, however, in *the family?*

We have known many disciples of Jesus more willing to speak of Him and work for Him *abroad* than at *home*—more ready to recommend Him to strangers than to relatives and friends. A false delicacy and insurmountable shame have made them "speechless" in the domestic circle or in the private room. Devoted follower of the Saviour, it should not, it *must* not, be so with you. Are *you* prepared to allow the objects of

your tenderest affection to go down to ruin, unheeded, unwarned, unprayed for? Recollect, if they are to be with you in heaven, they must be united to you *in Christ* on earth, else prepare for an everlasting separation. Are you, then, willing to surrender them to Satan without an effort and without a prayer? Oh, how painful, on hearing that some godless friend has died, to be forced by conscience to reflect or say—"We lived long together, and yet I never spoke a word to him of Christ and His redemption; I never pointed him to heaven, or warned him to flee from hell."

Recipient of the great salvation, arouse yourself from your spiritual torpor, and henceforth become a *Fireside* missionary of the Cross. Are you united to some beloved one in the closest bonds of earthly union? Oh, then, be not ashamed to press upon the partner of your joys and sorrows the glorious gospel, and rest not till you both become "heirs together of the grace of life." Are you a parent? Like the great apostle "travail in birth" for your "little

children," until Christ be formed in them the hope of glory. Are you a brother or a sister? Wrestle for the redemption of those who have lain in the same womb, and shared with you the same parental guardianship and love; and cease not till you all have become partakers of the same grace, and children of the same God? Are you a servant in the family? See that you recommend your heavenly Master to all the household by your fidelity, obedience, humility, and love, and thus you will be "a living epistle" of the Saviour, in which His character may be read and His religion admired by all around.

Believer in Jesus Christ, we implore you to do as we have said; for, from the Scripture disclosures regarding Dives, the Kings of Babylon, of Egypt, and Assyria, and their ruined associates, brought before us in the first part of this treatise, we have learned that there will be Recognition in HELL as well as in *Heaven*. Whilst, then, the doctrine of future recognition is full of blessed consolation to the afflicted believer, it is sur-

charged with the most solemn warnings and awful foreboings to the unconverted sinner.

Like the mysterious cloud which led the Israelites though the wilderness, it has a *dark* as well as a *bright* side. And if the heavenly recognition be associated with joy unutterable, mutual recognition amongst the lost will be accompanied with shame, and horror, and despair. Not only will Memory, with increased and undying energy, resume its functions, and conscience, awakened from its slumbers, arise with giant power to lash its victims and avenge its God, but, next to the outpoured vials of the Almighty's wrath, the horrid companionship of Pandemonium will form the most terrible element of suffering in that place of wretchedness where the Christless shall for ever dwell.

We know that many a child of adversity can be comparatively happy so long as he is able to hide his misfortunes from others. But nothing is so intolerable as the thought of being discovered by those who may have known him in the days

of his prosperity and honour. And so will it be with the lost. To dwell *unknown* in hell, would, if possible, be deemed a privilege; but the inflexible requirements of a righteous jurisprudence forbid it. It cannot and shall not be. The wicked must meet and recognise one another as the authors or victims of their earthly ungodliness, and confront each other as former associates in crime. Jesus, our Judge, accordingly declares that the ungodly will not be cast singly or alone "into the furnace of fire;" for, in Matthew xiii. 30, 49, 50, He assures us that "at the end of the world," He will command His angel-reapers to "*bind them* IN BUNDLES *to burn them.*" "*In bundles,*" therefore, or *in the society of one another,* will they be hurled into the world of horrors.

Yes, the seducer and his victim, the prompter and the perpetrator of iniquity, will both be there, that, by their mutual recriminations, they may be the everlasting tormentors of one another in the realms of woe. The tyrant, too, who, in this life, has trampled on the rights and liberties of

his fellows, must be prepared to encounter their execrations and reproaches in the place of torment. The plunderer of nations and murderer of "many peoples" who, in order to gratify his ambition and aggrandise himself, has traded in human butchery and rioted on the miseries of mankind, regardless alike of the woes or wellbeing of a world, will eventually find that, by doing so, he has just been preparing for himself millions of accusers and tormentors against the wrath to come.

So, also, the proud voluptuary or haughty lordling will "gnash his teeth" and "gnaw his tongue" with pain, when, in utter astonishment, he finds himself thrust down amongst the vilest characters of hell; whilst his surprise and agony will be mightily increased when, from his prison-house of torment, he beholds "afar off" in glory, many like Lazarus, whom, in the days of his flesh, he despised, trampled on, and spurned as his most contemptible vassals and slaves, but who, in reality, were rich in faith and heirs of the heavenly kingdom. The men of deceit, also,

whether they veiled their hypocrisy under the garb of worldly prudence or religious profession, will find that their duplicity was supreme folly, and that by their frauds, whether of a secular or sacred character, they were just cheating themselves out of their own salvation, and preparing scorpions to torment them throughout the eternity to come.

Husbands and wives, parents and children, will then be found upbraiding one another with being the authors of each other's ruin. They will then not only regret, but complain, that religion was unknown, or even positively ridiculed and denounced, in the domestic circle. The want of a religious education and example, if not the positive inculcation of error, and practice of iniquity, will then be *felt* to be evils without a remedy, and give rise to reproaches without end. Thus the passions of the lost let loose will riot unrestrained in every heart, and, burning with a fury hotter than the "fire unquenchable," will, with terrible recriminations, overwhelm the

wretched inhabitants of Hell; whilst they accuse and torment one another as the authors of their present sufferings and former sins.

The dread of such fearful upbraidings appears to have prompted the request of the rich man, when he said to Abraham, "Send Lazarus to my father's house, for I have five brethren, that he may testify to them lest they also come into this place of torment." Now, we have no reason to believe that it was any feeling of compassion or desire for the salvation of his brethren that prompted such a prayer. Such feelings of benevolence dwell not in the bosoms of the lost. Love reigns in Heaven, but has no dwelling-place in Hell. The real motive which seems to have actuated Dives was a feeling of dread. He appears to have shrunk from the very thought of meeting his brethren with the greatest horror. By his riches he may have corrupted, or by his example and influence encouraged them to sin, and, therefore, he knew that they might justly charge him with their ruin, and thus, by their

endless reproaches, increase at least his mental agony, if not aggravate also his bodily pain.

Reader, would you be saved from such a fearful fellowship as that described? *Make sure, then, of your* UNION TO JESUS CHRIST. *Out of Him* you will be lost; *in Him* you are safe for ever. In a previous part of this chapter we addressed you as a believer, and urged you to be busy for the salvation of your friends. Perhaps, however, in taking your Christianity for granted, we assumed too much. Oh, it is no small matter to be a Christian! A CHRISTIAN IS A DIVINE CREATION. He is God's own workmanship, created in Christ Jesus unto good works, (Eph. ii. 10.) Omnipotence alone can form a Saint.

Give, then, all "diligence" to make your calling and election sure. Remember who hath said, "*Ye* MUST *be* BORN AGAIN," (John iii. 7,) and "*Without* ME *ye can do nothing,*" (John xv. 5.) Oh, then, cast yourself upon the Saviour! Believe and live. Rest not *till you know* that you "have passed from death unto life," and become "A NEW

CREATURE" in Jesus Christ, (see 1 John iii. 14, and 2 Cor. v. 17;) for unless you "*be converted,*" and become docile, humble, and gentle as a little child, you will never enter into the kingdom of Heaven, (Matt. xviii. 3.) Except you repent you will perish, (Luke xiii. 3.) *Without* HOLINESS *no man shall see the Lord,* (Heb. xii. 14.) "*If any man have not* THE SPIRIT *of Christ he is none of his,*" (Rom. viii. 9.) These are weighty words—amongst the weightiest ever uttered by the Holy Ghost. Reader, ponder them, pray over them, until you become a personal recipient of that holiness and spirit they require; for be assured that, in a very short time, it will be your unchanging portion either to join in the hosannas of the ransomed, or to mingle in the howlings of the damned.

CHAPTER III.

HEAVENLY RECOGNITION IN REFERENCE TO THE SELECTION OF FRIENDS AND THE FORMATION OF THE NUPTIAL UNION.

THE subject of which we have been treating should deeply impress us with the importance of forming and cultivating only Christian friendships. Man, as already remarked, is constitutionally a social being, and he cannot dwell alone. He must have companions. Both his happiness and his character, however, depend much on his associates. We are creatures of imitation, and we almost instinctively and unconsciously imbibe the views and feelings of our friends. It is, then, essential to our spiritual and eternal well-being that the intimacies of friendship should be contracted only

with the Saints, who are "the excellent of the earth." "Keep not company with the wicked" (Prov. xxiii. 19, *marg. reading*) is the dictate of prudence as well as of piety; and he who would escape the contaminations of evil company will, with David, say, "Gather not my soul with sinners," (Ps. xxvi. 9,) for he is convinced that "the companion of fools shall be destroyed," (Prov. xiii. 20,) and knows that "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," (Ps. i. 1.)

The child of God can have no true fellowship with the children of this world, and he so lives as to be enabled to say, "I am a companion of all them that fear thee, and of them that keep thy precepts," (Ps. cxix. 63.) If, then, we desire that the companionships of time should be perpetuated throughout eternity, we will enter into bonds of friendship only with those who are the children of the covenant and heirs of the kingdom of God. If we, in reality, feel that we are

"strangers and pilgrims" upon earth, we shall choose as our fellow-travellers through life those who are "asking the way to Zion with their faces thitherward;" so that, as we proceed on our journey, we may refresh and encourage one another by talking of the grace that sustains, and of the hope which cheers us—of the House of our Father, and our friends who are there before us—and of the heavenly welcome and the weight of glory prepared for us when our own pilgrimage is ended and our eternity has begun.

It was under the deep conviction of the importance of such a course of conduct, that the sainted Baxter wrote,—"Happy the man that hath heavenly associates, if he hath but a heart to know his happiness. This is he that will be blowing at the spark of thy spiritual life, and always driving thy soul to God. If thou come to this man's house, and sit at his table, he will feast thy soul with the dainties of Heaven. If thou travel with this man on the way, he will be directing and quickening thee on thy journey

to Heaven. If thou be buying or selling, or trading with him in the world, he will be counselling thee to lay out for the inestimable treasure. If thou wrong him he can pardon thee. If thou be angry he is meek, considering the meekness of his Heavenly Pattern; or if he fall out with thee, he is soon reconciled when he remembereth that in Heaven you must be everlasting friends."

This heavenly-minded author elsewhere also declares,—"I must confess, as the experience of my own soul, that the expectation of loving my friends in Heaven principally kindles my love to them on earth. If I thought I should never know them, and consequently never love them, after this life is ended, I should in reason number them with temporal things, and love them as such, at the same time allowing for the excellent nature of grace; but I now delightfully converse with my pious friends in a firm persuasion that I shall converse with them for ever; and I take comfort in those of them who are dead or absent, as believing I shall shortly meet them in Heaven;

and I love them with a heavenly love, as the heirs of Heaven, even with a love which shall there be perfected and for ever exercised."

This expectation of perpetuated friendship in Heaven should, then, exert an important influence on the formation of all our connexions on earth, and should prevent us holding any close or unnecessary intercourse with the children of this world. The Bible uniformly teaches the members of the Divine family to look upon themselves as "a peculiar people," who have views, sympathies, and prospects essentially their own, and who are especially to guard against forming any relationship which might subject them to such influence as would injure their Christian character, mar their usefulness, or retard their growth in grace.

On this subject the inspired oracles utter no equivocal command; for with more than the authority of an Imperial edict they proclaim to all the subjects of the Heavenly King—"BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS; for what fellowship hath righteousness with un-

righteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God. Wherefore, COME OUT FROM AMONG THEM, AND BE YE SEPARATE, SAITH THE LORD, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," (2 Cor. vi. 14–18.)

The above mandate applies with peculiar force to those who are contemplating the formation of the closest of all earthly alliances—

THE NUPTIAL UNION.

It is a melancholy fact that multitudes appear to treat, either with levity or utter disregard, the most peremptory injunctions of Jehovah upon this subject. The command of God to His people is, that they marry "ONLY IN THE LORD," (1 Cor. vii. 39.) The Almighty has been pleased to select

marriage as the consecrated emblem of that vital and mystical union which exists between the Saviour and His Saints; and He desires that the ordinance should be adorned and sanctified by the graces of those who enter it, and whom it is especially designed to bless. Yet this closest connexion in life is often rushed into with a recklessness which, but for its frequency, would be astonishing, and which must ever be most humiliating to every truly devoted mind. The violence of passion, the caprice of fancy, false ideas of worldly respectability, or the most sordid and grovelling considerations, have been allowed to stifle the voice of conscience, overbear the convictions of duty, and trample upon the command of God.

We are quite aware that many try to gloss over such glaring inconsistency of conduct, under the hypocritical pretence or dangerous delusion of becoming the instruments of savingly converting the objects of their regard. Such, however, must surely have forgotten that conversion is the work

of God, and that He effects it only by *legitimate* means. For the accomplishment of such an object, then, we are not to act upon the Jesuitical principle of "doing evil that good may come." Jehovah, in the production of the great change referred to, acknowledges only such efforts as are based on scriptural principles, and are made in conformity with His Word. He will, consequently, bless no *compromise*, nor sanctify any proceeding in violation of His law.

Accordingly, we find that it is a well-established *fact*, that all such unhallowed "yokings" have ended in miserable disappointment. Instead of the worldling being converted, the heretical evangelised, or the profligate reclaimed, the Christianity of the other party has fearfully suffered, even where it has not entirely disappeared. A short time is, in general, sufficient to prove that those sanguine compromisers of truth and duty, so far from converting others, have brought their own spiritual well-being into serious jeopardy. Worldly prudence has supplanted Christian zeal.

Former professions and determinations are forgotten. Prayer, if observed at all, has become the merest formality, and duty is felt to be a burthen. In a word, those who were once the objects of high Christian hope have given rise to saintly lamentation; for they have not only tampered with principle and compromised truth, but have become cold, and calculating, and cunning. Instead of following the Lord "fully," and living by faith, they are now the victims of an all-pervading earthliness, and walk by sight. The breath of worldliness from the very bosom of the domestic circle has completely blighted the graces formerly budding in the soul, and the deadliest enemy of individual and family piety is, too late, discovered to be the very one who sits at the hearth and presides over the household.

But the evil does not end even here. Such ungodly unions not only prevent the growth of personal religion, but they render it almost impossible to "train up" children "in the nurture and admonition of the Lord." They also bring reli-

gious families into dangerous alliance with those of an opposite description, and thus subject whole connexions to the most injurious influences. With regard to all such, God says to His people, "Come out from among them, and be ye separate." But a religious professor, by one false step in the matter we are considering, gives a fearful emphasis to the truth that "One sinner destroyeth much good," (Eccles. ix. 18.) He does an immensity of harm by commingling, so far as he can, the righteous and the wicked, and by effacing those lines of demarcation which should exist betwixt the Church and the world. Besides, he is preparing for himself a cup of fearful bitterness, of which, even in this world, if he be one of the children of the family, his Heavenly Father, in very faithfulness and mercy, will cause him eventually to drink.

Yes, all such inconsistent disciples, as in this matter they have "sown to the flesh," so also "of the flesh" will they "reap corruption." Even the worldly advantages expected from such unions

have rarely been realised. The prospects of the parties, in other respects, have been blighted, their prayers hindered, and their peace destroyed. But the most painful consideration connected with it is, that *such a union must end in an everlasting separation.* The parties were never joined together by the Spirit and grace of Christ; they cannot, and shall not, therefore, be heirs together of His glory in the world to come.

The frequency with which this subject is referred to in the Bible proves its importance. There we learn that it was because the sons of God intermarried with the daughters of men that a deluge of wrath was sent which swept them all away. The Jewish people—the appointed representatives of the true Israel throughout all generations—were not only expressly forbidden to intermarry with any of the idolatrous nations, but when, on one occasion, they had violated the Divine injunction, they were compelled to put away their idolatrous wives with their children, that the Church of God, by such forbidden alliances, might not

be defiled, (see Ezra x. 3–17, and Nehemiah xiii. 23–30.) Now, the word of the Lord continueth the same for all generations, and what was binding on the Jews in this respect is no less obligatory on us Gentiles.

We are not, indeed, to be understood as despising the dictates of prudence in this matter. We are quite willing to admit that other considerations besides those of Christian character must be taken into account in the formation of a union, the happiness of which so much depends on a similarity of tastes, views, feelings, condition of life, and other circumstances which it would be madness to disregard. We have, therefore, no idea—under the guise of a specious sanctity—of teaching that religion is the only thing to be thought of at such a crisis, and that if *it* be secured, the intelligence of the scholar may be wedded to the ignorance and stupidity of the boor—the accomplishments of the refined to the vulgarities of the uneducated—and the buoyancy

of youth or vigour of manhood to the infirmities of age. By no means. All that we plead for is that piety be deemed *essential*, that its claims be considered *supreme*, and that assigning it no subordinate or secondary place, we respect in this proceeding, as in all others, the Divine injunction, "Seek FIRST the kingdom of God and His righteousness," convinced that if we do so, "all other things shall be added" unto us.

The paramount importance of the religious element to the right formation and proper improvement of the marriage relation will be still more apparent when we consider the important interests at stake. The welfare of the parties united is deeply involved. It is at once the duty and privilege of husband and wife to live as "heirs together of the grace of life," to be the daily promoters of each other's personal holiness and spiritual joy, and thus help each other onward to immortal glory. But, unless they are truly pious, such a course is impossible, and that inti-

macy, interchange, and tenderness of affection, on which the happiness of conjugal life so much depends, cannot possibly be enjoyed.

Religion, too, is necessary for the due regulation of the affections, the government of the temper, and the proper management of the entire household. It alone will qualify either the heads or members of the family for the right discharge of their respective duties, or enable them to "bear one another's burdens, and so fulfil the law of Christ." And should the storms of adversity beat upon them, sickness invade their dwelling, or death snatch from the parents the objects of their love, the aids and consolations of a mutual piety will prove their strongest support in the hour of their deepest despondency and distress.

When, too, at length, they themselves are called upon to part, the terrors of death will be vanquished by the power of faith; whilst, cheered by the "hope which maketh not ashamed," they will feel that "the decease about to be accomplished" is but a departure for the family man-

sion in the heavenly home, and that, when a few short years are over, or a few more months are gone, they, being ONE IN CHRIST, will again be one in fellowship, in that land of uprightness where the spirits of the ransomed shall for ever dwell.

CHAPTER IV.

THE HOPE OF HEAVENLY RECOGNITION AN INCENTIVE TO THE CULTIVATION OF HEAVENLY-MINDEDNESS.

THE doctrine of the Saints' mutual recognition hereafter is eminently calculated to wean the believer from this world, and to concentrate his thoughts upon "the hope which is laid up for him in Heaven." Since he was born of God, he has experienced but little sympathy from his former friends. Earth-born in their nature, and worldly in their desires, they have generally been more inclined to despise him as a hypocrite, or pity him as a fool, than make him a companion; whilst he, on the other hand, has been well pleased to be rid of their society, in order that

he might be able to meditate "without distraction" upon the things of the kingdom, and cultivate the life of God in his soul.

His earth-ties have been broken, and, left well-nigh alone below, his thoughts are naturally directed to his friends and future associates above. He feels that, through his union to Jesus, the Head, he has also become united to all the members of His glorified body. Therefore does he love to think of those kindred spirits, his future companions in the skies, and to meditate on their present condition, their progressive attainments, and their unending joys. But all such heavenly musings would be vain if the doctrine of mutual recognition were untrue; for in such a case we could never expect to know those sainted ones who are already with the Lord. Mutual communion in the Church triumphant would thus be impossible; and like the stranger who, in a mighty city, knows no one, the believer in Heaven, though surrounded by millions, would be the subject of the most chilling and depressing

loneliness. The New Jerusalem, for all social purposes, would be to him a *living* solitude, devoid of all those warm and gushing sympathies which so cheer and hallow, so bless and beautify a *Home.*

Nay, we believe that those who deny the doctrine of future recognition will find it impossible to give any valid reason for believing that the Saints hereafter will know the Saviour himself. The same faculties will certainly be necessary to recognise the Man Christ Jesus as will be required for the recognition of His Saints, and the powers which will enable us to individualise the Elder Brother will also enable us to distinguish the several members of His glorified household. This doctrine of mutual recognition furnishes the believer with the strongest inducements to set his affections upon "the things which are above," and to have his conversation and citizenship in Heaven; for it assures him that, when he enters Heaven he will become personally acquainted with the Saviour and His Saints. Heaven, there-

fore, instead of being a land of strangers, will be the home of his warmest affections—the longed-for dwelling-place of his sainted and dearest friends.

And thus it is that he loves even now to think much of that "goodly land." Like the heir to a kingdom who has been called to his inheritance, and who is on his way from a far country to take possession of his throne, the believer who feels himself to be the heir of God and a joint-heir with Christ, does not allow himself to be engrossed with the incidents of the wilderness, or to be unduly moved by the annoyances of the road. His course is homewards—his hope is within the veil—his conversation is in Heaven—his fellowship with the Saints above. He is looking *up* and looking *out* for Jesus, he is longing for the embraces of His Saints, he is thinking of the beatific vision—of the heavenly welcome—of the celestial mansions—of the blessed enthronisation—of the angelic ministrations—of the undefiled inheritance—of the united worship—of the un-

broken fellowship—of the delightful services—of the unfading diadem—of the everlasting reign, and imperishable renown.

And as he thinks of these and such-like "heavenly things," he is not only prepared, in a transport of joyous hope, to address God, saying, "I shall behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness;" but, bounding over the brief interval which separates him from the skies, he feels, with the great apostle, as already "come unto Mount Zion, the city of the living God"—as already within "the General Assembly and Church of the First-Born" above.

CHAPTER V.

THE PROSPECT OF RECOGNITION AND COMPANIONSHIP IN HEAVEN CONDUCIVE TO MUTUAL FORBEARANCE AMONGST CHRISTIANS ON EARTH.

THE important topic which we have been discussing, when rightly improved, will cause those who are "brethren in the Lord" to be careful to cherish towards each other feelings of mutual forbearance and tenderest love. "*See that ye fall not out by the way,*" was the admonition of Joseph to his brethren, when they were about to depart for the earthly Canaan; and such, too, is a most appropriate advice for all to follow who are travelling together to the heavenly land.

We are told that "CHARITY is the bond of perfectness" and that "LOVE is the fulfilling of

the law," (Col. iii. 14; Rom. xiii. 10.) Nothing, therefore, can be a greater barrier to the progress of either personal or family piety than bickerings amongst Christian families or friends. The Author of Christianity is pre-eminently a God of Love, and it is naturally expected that those who profess to be His spiritual offspring should prove their Divine lineage by exhibiting in their lives this distinguishing feature of their Father's character. "Behold how these Christians love one another," was the common remark of the heathen, as they scrutinised the every-day life of the primitive disciples. And the men who would have stood unmoved by all the eloquence, and unconvinced by all the arguments which were used, were won by the heavenly charity these believers manifested —they were conquered by their LOVE.

What proved so mighty then, would, if similarly manifested, be equally potent still. Let the members of the Church and the inmates of the household but adopt and act upon the motto, "FORBEARING ONE ANOTHER IN LOVE" and both

the Church and the family will soon present a very different aspect to the world. Oh, how unseemly for the members of Christ, who are also "members one of another," to be warring against and worrying each other! How painful it is to behold the joint-heirs of Jesus Christ, as they travel towards their inheritance, indulging in mutual bickerings and strifes; and that, too, not about "the purchased possession" itself, but regarding some despicable bauble which they unhappily have stumbled on in the wilderness, or because of some trifling incident which has occurred upon the road. Oh! will they never learn to have compassion the one on the other, and, because of mutual frailties, to bear one another's burdens—yea, to "be kindly affectioned one to another with brotherly love, in honour preferring one another?" (Rom. xii. 10.)

Surely the precious truth we have in this treatise been considering should lead to the exercise of long-suffering and mutual forbearance. Will those, then, who expect to pass an

eternity of love together quarrel in time? There will be an unbroken harmony and ever-increasing affection in the heavenly mansions. Why should there be any jarring in the earthly home? There will be perfect unity and peace at the end of the journey. Why should there be any discord or misunderstandings by the way? Yet, alas! there are many who, by their actions, practically say, "Though our heavenly Father has all our lives long been bearing with *us*, we are determined not to bear with each other." If so, we must in faithfulness tell them that they had better lay aside all pretensions to be God's children, and openly renounce the Christianity they profane. Their supposed discipleship is a delusion, and their profession of piety excites only mockery and scorn.

Let such listen to the language of the Holy Ghost, as He declares,—"*He that loveth not knoweth not God, for God is love,*" (1 John iv. 8.) And He adds,—"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth

not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John iv. 20.) "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him," (1 John iii. 15.) "And this commandment have we from him, That he who loveth God loveth his brother also," (1 John iv. 21.)

Whilst in the body we shall all—to a greater or less extent—be encompassed with infirmities, and, consequently, shall require to cultivate a spirit of mutual forbearance, and to exercise towards each other that "CHARITY" which is "not easily provoked, and thinketh no evil," but which "suffereth long and is kind;" yea, which "beareth all things," and "never faileth." Such hallowed dispositions would be greatly promoted and strengthened if we were now to regard each other as redeemed by the same blood—as partakers of the same Holy Spirit—as members of the same mystical body—as heirs of the same heavenly glory—and as children of the same reconciled God.

If we experienced, in all their soul-subduing

and sanctifying power, those gracious affections referred to, we could not feel at liberty to look coldly on those whom our Heavenly Father loves tenderly—for whom our Elder Brother prays constantly—and whom the Holy Ghost will yet sanctify wholly. Oh, no! We would feel it to be more in unison with our character, more conducive to our happiness, and more animating to our hopes, to imitate the Divine sympathy, and to cherish towards all such those feelings of long-suffering and tenderness manifested by the Deity himself. By so doing our peace would be promoted and our general felicity greatly increased. Thus we would most effectually exhibit the nature and power of "pure and undefiled religion" to the family, and both manifest and extend its influence in the Church and in the world; whilst, at the same time, we would be adopting the most direct means of increasing our own individual meetness for the full enjoyment of the undying friendships and indissoluble companionships of the heavenly world.

Reflecting, then, that the scenes and shortcomings, the disappointments and crosses, the strifes and sorrows of time will soon be ended, and our eternity begun, let us put away from us "all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice;" and let us learn to "be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us."

CHAPTER VI.

QUALIFICATIONS NECESSARY FOR MEETING OUR FRIENDS IN HEAVEN.

BEFORE parting with our readers, we feel constrained in faithfulness to remind them, that many have Friends in Heaven who may themselves never enter there, and, consequently, the doctrine of recognition in glory can be legitimately used for consolation only by those who are themselves "fellow-citizens with the Saints, and of the household of God."

As this is a vital matter, in regard to which indifference is worse than madness, and error ruin, we claim the reader's undivided attention whilst we proceed briefly to explain the qualifi-

cations necessary for being admitted hereafter to the fellowship of our departed Saints.

First, then, we observe that *before we can meet our Friends in Heaven, we must be delivered from condemnation, and so rescued from Hell.* Our natural state is most awful,—for it is one of *condemnation;* and this is a truth which is not, we fear, generally well understood. Many are willing to acknowledge that they are sinners, and even sinners when they are born; but this, though the truth, is not the whole truth. We come into this world not only sinners, but *condemned* sinners; for the decision of the Judge himself is this: "He that believeth not IS *condemned* ALREADY," (John iii. 18;) and we elsewhere read, "By the offence of one *judgment came upon all men to* CONDEMNATION," (Rom. v. 18.) In our natural state, we are declared to be "*the children of* WRATH," (Eph. ii. 3,) and "*under the* CURSE," (Gal. iii. 10;) and "*all the world*" are pronounced "GUILTY *before God,*" (Rom. iii. 19.) Our hereditary position is that of "aliens from the Com-

monwealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God in the world," (Eph. ii. 12.)

Before, therefore, we are prepared to meet our Friends in Heaven, we must be delivered from our *condemned* condition. Our *guilt* must be cancelled and our *pardon* obtained. But who can thus deliver? Jesus the Well-Beloved of the Father. Long since He cried, "*Deliver from going down to the pit; I have found a* RANSOM," (Job xxxiii. 24;) and that ransom was *His own blood:* see 1 Pet. i. 18, 19. Whilst Jesus says to the condemned one, "*Thou hast destroyed thyself,*" He also adds, "IN ME *is thy help found,*" (Hos. xiii. 9.) Get, then, O sinner, united to the Saviour; for once that you are IN *Him* you are for ever safe; because the gladsome announcement of the gospel is, "*There is* NOW NO CONDEMNATION *to them which are* IN *Christ Jesus,*" (Rom. viii. 1;) for "Christ hath redeemed us from the curse of the law, being made a curse for us," (Gal. iii. 13.) "He was delivered for our offences," (Rom. iv. 25.)

"He was wounded for our transgressions, He was bruised for our iniquities," (Isa. liii. 5,) and, therefore, *when we get into Him*, we obtain "REDEMPTION *through His blood*—the forgiveness of sins, according to the riches of His grace," (Eph. i. 7.)

But, again, *before we can meet our Friends in Glory, we must obtain a right to enter Heaven, and a title to remain for ever there.* Redemption from Hell and a right to Heaven are often looked upon as one and the same thing. But this is a mistake. Though they be twin blessings of the New Covenant, they are in themselves quite distinguishable, and ought never to be confounded; for God could, had He pleased, have saved men from "the worm that never dies," and from "the fire that never shall be quenched," without, in addition to this, raising them to Heaven, and blessing them with mansions in the skies.

In human law, and under human governments, it has frequently happened that a condemned felon has had a free pardon presented to him; but it seldom if ever happens that, in addition

to experiencing his sovereign's clemency, he is also raised to princely dignity, and put in possession of a sceptre and a throne. Now, what so rarely occurs under the governments of men, is continually taking place under the government of God; for, on every poor sinner to whom a free pardon has been granted, there are also bestowed "the heavenly inheritance" and an "unfading crown." Still the two blessings are in themselves by no means identical; and it may, perhaps, serve to make the distinction which exists betwixt them all the more palpable, if we state, that whilst every believer is both saved from Hell and raised to Heaven, yet that he is saved from Hell on account of one thing, and gets Heaven on account of quite a different thing. The one thing which saves from Hell is Christ's *Sufferings* or *Atonement;* and that other thing which entitles to Heaven is Christ's *services* or *active obedience.* Or, in the language of our older divines, the *dying* of the Lord Jesus rescues us from *eternal death,* whilst the *doing* of the Lord Jesus obtains for us *eternal life.*

This will be all the more clearly understood, if it be recollected that it was for perfect active obedience that Heaven was at first promised to us in Adam our Covenant-head. Now, though Adam failed in giving such obedience, God, being an unchangeable God, did not cease to require it. He did not alter the condition of eternal life; for the demand still made was,—"Do this, if you will live." "Keep the commandments, if you will enter life." But what was impossible for fallen man to do personally, has been done for him by his Surety. The Lord Jesus, as the Second Adam, has done what the first Adam failed to do; and has, by so doing, gained for His people that Heaven which the first Adam lost. As Heaven, then, was at first promised for obedience, so for obedience it is still obtained. Not, indeed, the obedience of the sinner—for he has none to give—but the obedience of the Saviour. What we lost in Adam, is regained in Christ. The gates of Paradise are again thrown open, that whosoever is robed in the garments of Messiah's merits, may enter boldly and eat abundantly of the tree of life.

Oh, then, sinner, lay hold of Jesus as *Jehovah-Tsidkenu,* "THE LORD OUR RIGHTEOUSNESS," and you will find that, whilst His blood saves you from the regions of eternal darkness, His obedience will furnish you with an indisputable title to the realms of everlasting light.

The last qualification which we shall mention, as required for intercourse with our Friends in Heaven, is *Personal Holiness.* We are solemnly assured that "*without holiness no man shall see the Lord,*" (Heb. xii. 14.) And so also, without holiness we shall never mingle with the Redeemed above. Man must be trained for the society in which he is to move. Now, as the boor is not fitted for the companionship of princes, nor the illiterate for the avocations of the learned—as the deaf cannot enjoy the melody of sounds, nor the blind the pleasures of vision, so neither could the unholy be happy in Heaven. We must be educated for the society, and trained for the employments of the Saints in glory, else we would be miserable in their presence, and unable

either to sympathise or share in those hallowed exercises which afford them perpetual delight.

Hence it is that the Bible so urgently presses upon us the necessity of being entirely changed in heart and life. Having declared to us that our hearts naturally are "*deceitful above all things, and desperately wicked,*" (Jer. xvii. 9,) and that we are altogether "*carnal, sold under sin,*" (Rom. vii. 14;) it assures us that we must get "*new hearts,*" (Ezek. xviii. 31,) and be "*born again*" (John iii. 3, 5, 7) before we can even "*see*" the kingdom of God.

Now, He who has secured our redemption from ruin, and procured for us a title to Heaven, does also undertake to give us a "meetness" for the society of the skies. Jesus Christ is of God made unto us, not only *Righteousness,* but *Sanctification* also, (1 Cor. i. 30.) And as, by the *Righteousness* of Christ *imputed,* we are *justified,* so by the *grace* of Christ *imparted,* through the agency of His Spirit, we are *sanctified.* He that *wrought out* for us a divine righteousness, does also *work in* us a

divine and personal holiness. He re-stamps upon us His own likeness; for beholding in Him, as in a glass, the glory of the Lord, "we are changed into the same image," (2 Cor. iii. 18.) Thus becoming transcripts of His character, and reflectors of His spiritual beauty, we shall eventually be complete in holiness, and be presented "faultless before the presence of His glory with exceeding joy," (Jude 24.)

And now, dear reader, before we part, let us once more urge upon you the unutterable importance of securing the qualifications we have described. Oh, recollect that the Blood of Christ alone can ransom you—that the Righteousness of Christ alone can clothe you—that the Holiness of Christ alone can fit you for the society and services of the Redeemed! Let us, then, surrender ourselves *immediately, entirely,* and *for all eternity,* to Jesus Christ, and He will wash, and clothe, and sanctify us, and so qualify us, both for unending fellowship with HIMSELF, and for the longed-for society of OUR FRIENDS IN HEAVEN.

APPENDIX.

I.—THE DOCTRINE OF MUTUAL RECOGNITION AFTER DEATH A TRUTH ACKNOWLEDGED BY THE HEATHEN.

HOMER—who, in his immortal Epics, is to be understood as expressing the views and feelings of his country and age—frequently speaks of the state of the departed, and uniformly describes them as recognising each other and conversing together in their disembodied condition. Thus, when ULYSSES is permitted to visit the world of spirits, his mother, *Anticleia* recognises him, and makes known to him a variety of circumstances regarding his family. (*Vide Odyssey*, λ 84, 151, *et seq.*) So also the soul of *Achilles* recognises Ulysses. (*Odyssey*, λ 470.) The Prophet *Teiresias* not only recognises him, but predicts his coming fortunes. In the 24th book of the *Odyssey*, we find Patroclus, Antilochus, Ajax, and Achilles, in *Hades*, assembled together in conversation; and on this occasion Achilles recognises Agamemnon, from whom he receives an account of what had occurred on earth since his decease. Ulysses, too, sees in Hades the souls of the suitors

he had slain. These are at once recognised, and Agamemnon converses with one of them regarding certain incidents in their former lives. Achilles, too, talks with Ulysses, comparing his former with his present state, and wishes to know from his earthly visitant whether his son strove to "rival his father's godlike deeds."

So also we find SOPHOCLES, in his *Antigone*, representing that ill-fated woman, when about to endure a cruel death, exclaiming—

> "Oh! my deep dungeon! my eternal home!
> Whither I go to join my kindred dead;
> But still I have great hopes I shall not go
> Unwelcomed to my father, nor to thee,
> My mother!—Dear to thee, Eteocles,
> Still shall I ever be."—ANTIGONE, 809–815.

ÆSCHYLUS, in his *Persæ*, represents the soul of Darius as still possessing the thoughts and feelings of his former life, and, in the address which he delivers, this departed spirit is exhibited as retaining a perfect recollection of his earthly history.

We find SOCRATES, in his Apology before his judges, thus bearing testimony to the doctrine of mutual recognition and companionship in the life to come:—"Will it not be unspeakably blessed, when escaped from those who call themselves judges, to appear before those who truly deserve the name, such as Minos, Rhadamanthus, Æacus, and Triptolemus, and to associate with all who have maintained the cause of truth and righteousness? or again to converse with Orpheus, and Musæus, and Hesoid, and Homer; at how much would any of you purchase this? Be assured, I would choose to die often

if these things be true; for to me delightful would be the communion with Palamedes, Ajax the son of Telamon, and others of the ancients who died in consequence of an unjust sentence pronounced upon them. What would one give, O Judges, to converse with him who led the great armament to Troy, or with Ulysses, or with thousands more whom one might name, of men and women, with whom to discourse and associate would be an inconceivable enjoyment?"

VIRGIL, in the sixth book of his great Epic, describes Æneas as visiting the realms of the departed, and as there recognising, and being recognised, by the spirits he met.

> "The gladsome ghosts in circling troops attend,
> And with unwearied eyes behold their friend:
> Delight to hover near, and long to know
> What business brought him to the realms below."
>
> ÆNEID, vi. 655, &c.

The various parties he had known on earth are seen by the Trojan hero. At length he is brought to his father Anchises, who, on descrying his son,

> "Meets him with open arms and falling tears,
> 'Welcome,' he said, 'the gods' undoubted race,
> Oh long expected to my dear embrace.
> 'Tis true, computing time, I now believed
> The happy day approached—nor are my hopes deceived.'"
>
> ÆNEID, vi. 931–939.

CICERO (*Vide* Ciceronis *De Senectute*, cap. 23) expresses his belief in the doctrine we have been considering in the following terms:—"I feel impelled by the desire of joining the society of my two departed friends, your illustrious fathers, whom I reverenced and loved. I

desire not only to meet those whom I myself knew, but those also of whom I have read or heard, or regarding whom I myself have written. Oh, illustrious day, when I shall go hence to that divine council and assembly of souls, when I shall escape from this crowd and rabble; for I shall go, not only to those illustrious men of whom I have before spoken, but also to my Cato, than whom one more excellent or illustrious in goodness was never born. He himself consoled me, judging that our distance and parting would not long continue."

Thus we find that the poets and philosophers of both Greece and Rome comforted themselves with the hope of recognition and reunion after death. They did not consider that death destroyed either friends or friendships; and they looked forward to spending an eternity of love with them in the Elysian plains, the Hesperian gardens, or the far-off Islands of the Blest.

But a belief in future recognition has not been confined to the *ancient* Pagans. The Heathen of modern times hold the same doctrine. Thus Dr Robertson, in his History of America, informs us that, in some places, "upon the death of a CAZIQUE, OR AMERICAN CHIEF, a certain number of his wives, of his favourites, and of his slaves, was put to death, and interred with him, that he might appear with the same dignity in his future station, and be waited upon by the same attendants as formerly, and that many of the deceased person's retainers offer themselves as voluntary victims, and court the privilege of accompanying their deceased master as a high distinction." The burning of HINDOO WIDOWS was founded on a similar belief. We are told that "the officiating

Brahmin causes the widow to repeat the formulas, in which she prays that, as long as fourteen Indrus' reign, or as many years as there are hairs on her head, she may abide in heaven with her husband." Porphyry tells that the INDIAN GYMNOSOPHISTS, or barefooted philosophers, were wont to *send messages to their departed friends* with those who were about to commit suicide. The NATIVES OF DAHOMEY, too, entertain the same belief; and it is a common practice with the king of that country to send to his forefathers an account of any remarkable event. He does this by delivering the message to the person who may be nearest to him at the time, and then orders his head to be chopped off immediately, so that he may serve as a courier to convey the intelligence to his friends in the land of spirits. Dr Leland tells us that, in GUINEA, when a king dies, many are slain, that they may again live with him in another world; and that in 1710, when the Prince of Morava, on the coast of Coromandel, died, forty-seven of his wives were burned with his corpse, so that they might associate with their husband in the next life. Similar customs and ideas have been found existing amongst the Danes, the Chinese, the Brazilians, the people of Macassar and Japan, all which, though often defiled by superstitious and cruel rites, betoken the aspirations of the human spirit, and prove that humanity, even in its most degraded phases, still retains the purest of its social affections, and longs for everlasting fellowship with those it loves.

II.—MUTUAL RECOGNITION AFTER DEATH A DOCTRINE OF THE CHRISTIAN CHURCH.

HAD our space permitted, we had intended to have presented to our readers the views of the Primitive and Reformed Churches, and of the most eminent modern theologians, on the subject we have been considering. We would have done so, not for the purpose of *proving* the doctrine—for the Scriptures alone can do that—but in order to show that, as stated at page 26, this truth has been "the object of an almost universal faith." As our limits are, however, nearly exhausted, we must content ourselves with briefly noticing a few of the customs of the Primitive Church which refer particularly to the subject of future recognition.*

Nothing was more remarkably characteristic of the members of the early Church than *the love of their* DEAD. Their respect for them was shown by the sacrifices and dangers they often incurred, in order to secure for them an honourable burial; and their strong affection was manifested by their habit of repairing, even at night, to the places where the bodies of their departed were interred. They thus tried to realise a secret and invi-

* We may mention that the most eminent of the Fathers held the doctrine of future recognition. Amongst the Reformers, Luther, Calvin, Zuinglius, Melancthon, Thomas Becon, Scaliger, Olevianus, Ursinus, and others, bear most explicit testimony to its truth; whilst, amongst modern divines, we find Archbishop Tillotson, Bishop Hall, Howe, Baxter, Turretine, Rutherford, Bunyan, Paley, Doddridge, Edwards, Fénelon, John Newton, Knapp, Dick, Chalmers, Carson, Wardlaw, and Carlile—not to mention living theologians—all expressing their conviction of its truth and rejoicing in the prospect of its realisation.

sible communion with their deceased ones. By thus endeavouring to come, as it were, into a sort of spiritual contact with their dead, they not only cherished the hope of being restored to them, but this continued communion with their beloved at their graves generated often a strong desire for death. It caused them to laugh at persecution, and to long for martyrdom as the most direct means of enjoying not only the glory of the heavenly world, but also renewed companionship with their departed Saints. They rejoiced to think that they were still united to them, and wished, even whilst on earth, to keep up with them a conscious communion. Hence they loved to have their burying-places around their churches, that it might be seen that the congregation of the dead was still united to the congregation of the living. Neander, too, informs us that the anniversary of the decease of their friends was observed as their birthday to a nobler existence; that on this day "it was usual to partake of the Supper of the Lord, in the consciousness of an inseparable communion with those who had died in Christ;" and, he adds, "a gift was laid on the altar in their name, as if they were still living members of the Church." The same eminent historian tells as that, when multitudes were swept away at Carthage by a desolating pestilence, Cyprian said to his Church—"We ought not to mourn for those who, by the summons of the Lord, are delivered from the world, since *we know they are not lost, but sent before us*—that they have only taken their leave of us, in order to *precede us*. We may long for them as we do for those who are on a distant voyage, but not lament them. Why do we not ourselves wish to depart out of

this world, or why do we mourn our departed ones as lost? Why do we not hasten to see our country, to greet our parents? There await us a vast multitude of dear ones—fathers, mothers, and children—who are already secure of their own salvation, and anxious only for ours. What a mutual joy to them and us, when we shall come into their presence and embrace!"—*Neander's Church History*, vol. i. pp. 462, 463. London edition. 1850.

THE END.

SANSON AND CO., PRINTERS, EDINBURGH.